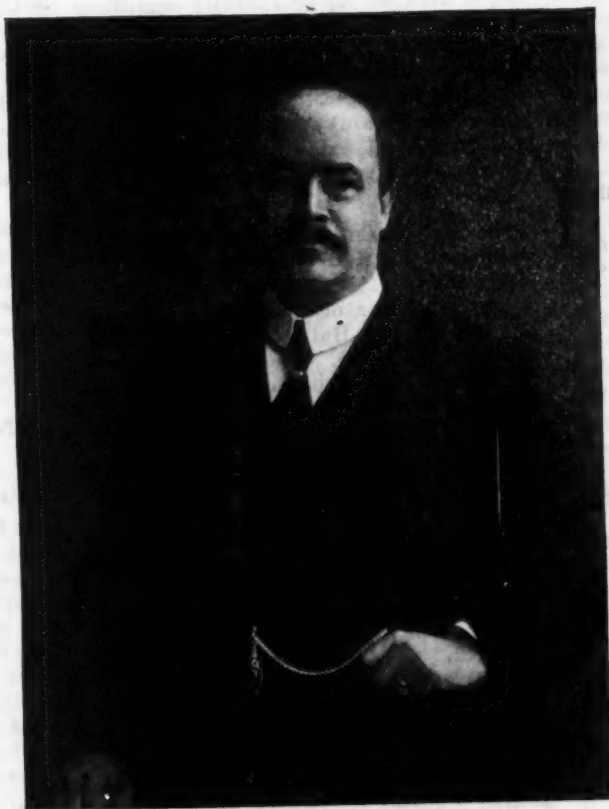


Zion's Herald

WEDNESDAY, FEBRUARY 7, 1906



ABRAM W. HARRIS, LL. D.
President-Elect of Northwestern University

W. H. MORRIS

The Field Secretary's Corner

RETURNING from Ware, I made a hurried canvass at Chicopee, where I preached Sunday, Dec. 31, but had been unable to canvass, owing to a case of scarlet fever in the family of Mr. Ford, the pastor. Fortunately it was a light attack, and the little girl made speedy recovery, but the quarantine was not removed for some days. After a hurried canvass here, I hastened away to Chicopee Falls for another effort with Mr. Ayers, who was anxious to place the HERALD in as many of his homes as possible. The day was wet and the roads were muddy, but we plodded through mud and rain until we had secured seven additional names, bringing his list up to forty-two names, with more to follow as we can find opportunity. Incidentally I had the pleasure of meeting and addressing his probation class, some twenty-eight being present on this occasion.

The next day I began my canvass with Mr. Shattuck, at Easthampton, where I preached the evening of Jan. 14. Easthampton is but a short distance from Northampton by trolley, both places lying in a beautiful valley under the shadow of the rocky ridges of Mt. Tom. This is a very interesting section from a geological standpoint. Ages ago, according to geologists, this valley was the bed of the great Connecticut Lake, Mt. Tom, and the neighboring heights, many of which are volcanic in origin, rising like rocky islands in the midst. This valley is now occupied by fertile farms and thriving manufacturing villages, through the midst of which flows the beautiful Manhan River. The trolley route skirts the rocky ridge which rises like towering battlements to the left, on the furthest spur of which is seen the glittering dome of the Mt. Tom House, from which one may obtain a magnificent view of the country for miles around. I was charmed with this view on my visit last summer. At the foot of the hill lies the beautiful Mountain Park, beyond, the stately Connecticut, while on the further bank, peeping over the tops of the magnificent elms which surround them, one may discern the imposing buildings of Mt. Holyoke College. The summit is reached by a cable road, and the view is superb. Towering perpendicular cliffs rear their rocky heads hundreds of feet above the surrounding plain. It was over one of these precipitous cliffs that the son of President Seelye, of Smith College, lost his life a few years ago. Curious markings and traces of former geological periods are frequently found in this vicinity.

Mr. Shattuck was awaiting my arrival, and our canvass resulted in a goodly increase in our subscription list.

The history of the Methodist Church in Easthampton dates back to September, 1862, when a series of family prayer-meetings were begun in the home of Thomas Martin. These services increased in interest and power until several persons were converted, after which Rev. William Bryant, a Methodist local preacher, was called, and proved of great assistance to the meetings, which were soon removed to Bosworth Hall, through the kindness of Payson Church. On Dec. 31 a class was organized, with Rev. Mr. Bryant as leader. In February, 1863, after much prayer and consideration, a Methodist Episcopal Church was organized. The same year, in April, Rev. Samuel Jackson was appointed pastor, and steps were soon taken looking toward the erection of a church building to house the young society. A lot was given them by the town and in the

spring of 1865 work was begun. The building was covered in before winter, but was then delayed, owing to lack of funds for its completion. By the spring of 1866 there had been over 300 conversions, many having joined other churches, and over 150 had united with the Methodist Church. The church was finished, and dedicated Dec. 12, 1866. This was made possible through the kindness of Hon. Samuel Williston, H. G. Knight, and E. H. Sawyer, who loaned the society \$3,000. In 1867, during an effort to pay off \$2,000 of outstanding indebtedness, these three gentlemen again showed their generosity by proposing to each give \$500, provided another \$500 was raised to make the payment of \$2,000. Their offer was accepted and the amount paid. The pastorate of Rev. L. A. Bosworth, 1874-'75, was fruitful, 152 persons professing conversion.

During the pastorate of Rev. John Galbraith the chapel was built and paid for. In 1892 the church building was destroyed by fire, but this disaster was speedily followed by the erection of the present building at a cost of over \$8,000. The present pastor, Rev. W. I. Shattuck, is now serving on the sixth year of a prosperous pastorate. Mr. Shattuck is a strong preacher, and during his pastorate has obtained a strong hold on the community regardless of their denominational affiliations. He is an adept in work among the young people, and is a frequent contributor to the HERALD upon this topic. A thinker himself, he makes others think, preaching on suggestive topics, and bringing the realities of religion directly before his hearers.

The Methodist society at South Hadley Falls held its first quarterly meeting in 1811, under the leadership of Uriah Clough, a local preacher of Ludlow. A barn belonging to Mr. Halsey Brainerd served as a meeting place. The Brainerd family, through its whole subsequent history, has rendered loyal and distinguished service to the church, and is still represented in its membership.

Until 1830, when Rev. Hiram H. White was appointed as the first stationed minister, an old wooden schoolhouse served as the place of worship. The only preachers were circuit riders, volunteers from neighboring charges, and casual visitors. Among them were the following: Moses Fairfield, Alexander McLean, Bishop Francis Asbury, Elder John Lindsay, Wilbur Fisk, and Abel Stevers, the historian of Methodism, at that time an impoverished student at Wilbraham.

Under the splendid leadership of the first settled minister, the church assumed definite form, with a loyal membership numbering seventy-five. The first church building was erected in 1833. The present building was purchased of the Congregational society in 1882, as the result of a plan collaborated by Presiding Elder David H. Ela and Rev. John Galbraith, and carried out during the pastorate of Rev. T. C. Martin. From that time until now the church has had a prosperous history, holding an important and worthy place in the town life, and commanding the respect and confidence of the entire community. During the pastorate of Rev. John Wriston a splendid parsonage was bought and completely furnished. The present membership is 120. All departments are well organized, and the church is in a thoroughly prosperous condition. Rev. E. L. Smiley is the present pastor, coming here from Revere two years ago.

F. H. MORGAN.

36 Bromfield St., Boston.

Reception to Bishop Goodsell

IN Providence on Monday evening, Jan. 29, at the Mathewson Street Church, a reception was tendered Bishop Goodsell by the ministers and delegations of laymen from all the churches of the city and vicinity. It was a most cordial and spontaneous expression of the sincere regard in which the Bishop is held. About three hundred representative Methodists from the participating churches were present.

The exercises of the evening began with an informal reception between 6 and 7 o'clock, after which the party sat down to an excellent dinner. The company then adjourned to the main auditorium and enjoyed a musical and literary program. Reeves American Band Orchestra rendered a pleasing selection. Joseph E. C. Farnham presided, introducing the speakers, and paying high tribute to our resident Bishop. Dr. C. M. Melden, pastor of Mathewson Street Church, offered prayer. Presiding Elder Coultas gave the address of welcome on the part of the ministers. He referred to the condition of Methodism in general in most optimistic terms, and saw increasing success everywhere, even in New England, with the brilliant and wise leadership of Bishop Goodsell. Edward C. Joyce, of Trinity Union Church, welcomed the Bishop on behalf of the laity, reviewing the conditions which led up to the introduction of Methodism into Rhode Island.

Mr. Farnham, before introducing Bishop Goodsell, said he had received a letter from Bishop McVickar expressing regret that he was unable to be present, and sending his most cordial welcome to Bishop Goodsell. Bishop Goodsell responded briefly, expressing pleasure at the cordial reception given him. He spoke hopefully of the future of the church, and described some of his duties.

A social hour was spent after the conclusion of the program, the orchestra furnishing music.

Note from Bishop Goodsell

From the Boston Transcript, Feb. 1.

To the Editor of the Transcript:

As Dr. Melden assures me that the statement copied by your journal of the 30th, from a Providence paper, with the caption "Methodism Fighting a Losing Battle," is very inaccurate as to what he said, and related to a very small territory, concerning which he has learned that his information was inaccurate, I have thought, in the interest of accuracy, you would be glad to publish a few facts whose correctness is officially guaranteed.

Total number of communicants Jan. 1, 1906,	3,148,211
Increase in 1905,	78,090
Increase in United States alone,	45,729
Total value churches and parsonages,	\$166,470,188
Increase for 1905,	7,698,788
Total value educational property, 1905,	41,590,219
Increase for 1905,	1,181,025
Total paid for pastoral support in 1905,	13,825,992
Increase for 1905,	1,222,001
Benevolent offerings for 1905,	3,000,000
Increase,	250,000

These figures include only the Methodist Episcopal Church.

D. A. GOODSSELL.

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Use IT-its WORTH Using
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Work of Patent Office

ACCORDING to the annual report of the United States Commissioner of Patents for the year 1905, the total number of applications for patents for inventions was 54,034, for designs 781, and for reissues 156. The applications for registration of trade-marks numbered 16,224, for registration of labels, 1,068, and for prints 467. The number of patents issued, including those for designs, was 30,270, reissued 129, trade marks registered 4,490, labels 830, and prints 359. During the year 19,585 patents expired. The greatest number of patents issued to any one State was to New York, 4,392. Illinois was second with 2,923, and Pennsylvania third with 2,918. In proportion to population the District of Columbia received the greatest number of patents, 232, or one to every 1,201 inhabitants. Connecticut was a close second with 741 patents, or one to every 1,225 inhabitants. The smallest proportion was issued to South Carolina, which received seventy patents, or one to every 19,147 inhabitants. One patent was issued to a Chinaman, ten to citizens of Canada, 770 to Englishmen, 303 to Frenchmen, and 987 to citizens of Germany.

Militarism in England

A MILD-MANNERED man is Field Marshal Lord Roberts, but he has the war dog's tenacity of purpose in sticking to a point, and is not at all willing that Great Britain should side-track the cause of military reform and enlargement. With the opening of the new Parliamentary régime Lord Roberts has renewed his campaign of warning to the country on the inadequacy of its defences. In a recent speech before the Liverpool Chamber of Commerce, he affirmed that the nation is as absolutely unprepared for war as it was in 1899, and urged the adoption of an army of a million men as the military standard, half of which would be needed for the defence of India and half to fit England to maintain a European struggle. And now close upon Lord Roberts' sensational utterance, comes the cabled announcement that General Terauchi, the Japanese Minister of War, replying at Tokyo on Jan. 31 to

an interpellation by M. Oishi, leader of the Progressive party, as to the extent of the expansion of the Japanese army which would be necessitated by an enforcement of the provisions of the Anglo-Japanese alliance, declared in effect that the British army is not undergoing a development equal to that of the British navy, and requires improvement in order to avoid a one-sided responsibility. General Terauchi defends his utterance by a reference to an article of the new treaty of alliance which provides for consultations from time to time between Japan and England on all questions of mutual interest. Nevertheless the blunt and tactless speech of General Terauchi has offended the British *amour propre*, while by a curious coincidence it adds a sharp commentary on Lord Roberts' recent pessimistic criticisms.

Writing by Telegraph

IT is not generally known how extensively the telautograph, a simple invention for long-distance writing which threatens ultimately to supersede the telephone, is being used on railroads, in banks, in department stores and in public offices, where quick electrical communication that preserves a record of the messages sent is desired. Over a thousand of these machines are now in use, the greater number of them in New York. One great advantage of the telautograph is the secrecy with which messages can be interchanged, as between the tellers and accountants in banks, or between members of law firms, without the knowledge of possibly interested parties. Many large hotels now use the machine for communication between office and engine-room, or dining-rooms and kitchen. The telautograph consists of a transmitter and a receiver. At the transmitter a pencil is attached by rods to two lever arms, which carry contact rollers at their ends. These rollers bear against the surfaces of two current-carrying rheostats, connected to a constant pressure source of direct current. When the pencil is moved, as in writing, the positions of the rollers on the rheostats are changed, and currents of varying strength go out upon the line wires. At the receiver these currents pass through two vertically movable coils, suspended by springs in magnetic fields, and the coils as they move up and down communicate their motion to levers similar to those at the transmitter. On these levers is mounted the receiver pen, which is caused to duplicate the motions of the sending pencil. While the telautograph as at present developed is capable of sending messages over a distance of only 300 miles, its usefulness in narrower spheres at least would

seem to have been abundantly demonstrated.

Illiteracy in New York State

THE recent report of Dr. Andrew S. Draper, commissioner of education, on illiteracy in the great State of New York contains food for reflection for patriots in other States. "Illiterates" are defined as persons at least ten years of age who are unable to write any language, the majority of them being also unable to read. In 1870 the illiterates were 7.1 per cent. of the population of New York, and in 1880, 1890 and 1900 they were 5.5 per cent. In the United States the illiterates were 20 per cent. in 1870, 17 per cent. in 1880, 13.3 per cent. in 1890, and 10.7 per cent. in 1900. It appears from this that New York has not of late kept pace with the country at large in reducing illiteracy. It should be remembered, however, that New York has more to meet in the way of new immigrants than any other State, since between 1870 and 1880 her population increased 700,112, and between 1890 and 1900 was enlarged by 1,270,159. A very large proportion of this population was foreign born. Dr. Draper brings out the rather surprising fact that there is not a larger proportion of illiterates in the cities than in the farming districts. The better and more convenient school accommodations in the cities are breaking down illiteracy more satisfactorily than is being done in the country districts. In all classes there is more illiteracy above 25 years of age than below. Illiteracy among children is decreasing in all sections. There is more female than male illiteracy, but in time it will probably be less than male illiteracy as to all ages. In 1900 there were not as many illiterate negro voters in New York as in 1870, although the negro voting population had more than doubled. While the percentage of illiteracy in New York is less than in eighteen other States, including every one of the New England States excepting Maine, that is not, as Dr. Draper points out, a matter for much pride when it is considered that illiteracy is really ten times greater in all of the States than it ought to be.

Military Uses of "Skis"

WHILE New Englanders are enjoying this exceptional freedom from wintry blizzards, mountain battalions of the Norwegian and Swedish armies are engaging in the exciting and hazardous experiences of "ski" marching—a drill that has been kept up for two centuries. Winter manoeuvres take place annually in the vicinity of Christiania, the troops proceeding to a given rendezvous on "skis," and encamping in some suitable spot. Scouting parties are sent out on marches across the wildest and least frequented

parts of the country where the only living things met with are bears and wolves. Such a cross-country march in the deep snows which prevail in those latitudes would be out of the question for ordinary infantry or cavalry. Cannon mounted on sledges are to a limited extent transported on these expeditions. The ski-troops move with wonderful dexterity, and scale snowy positions otherwise wholly inaccessible. The speed attained by the men on "skis" has often been exaggerated, no doubt because of the rapidity with which a snow slope can be descended, and the ski-troops hardly march more than five miles an hour, although in scouting or racing some of the runners make eight or ten miles an hour. The men on the march carry canvas for the tents, sleeping bags, and a full supply of provisions. Under these hard conditions a detachment of the Norwegian guards last year accomplished a march of 125 miles over difficult country in seven and one-half days. A diversion practiced in connection with this maneuvering in the snow is ski-driving — the driving of horses over roads that will permit it by runners who dash along behind equipped with "skis." The record long-distance military ski-runner is a Lapp, who has made 137 miles in less than 22 hours.

Religious War in France

A CONDITION of stress and struggle almost amounting to a religious war is prevailing in France, the actual putting into operation of the clause of the Church and State Separation bill, which provides for the making of inventories of the church properties, having aroused a storm of protest. In several provincial parishes the Catholics have gathered in the churches and forcibly resisted the entrance of the Government commissioners. In Paris violent scenes have taken place in several churches, the defenders of the Church of St. Clothilde succumbing only after a desperate resistance. The French Government, which continues to hold the confidence of the Chamber of Deputies, declares that it is desirous of using tact and moderation in carrying out the law, but that it is fully determined to perform its duty, no matter what the cost.

Typhoon Damages Guam

TIDINGS have been received from Agana, Guam, via San Francisco, of a severe typhoon which lately visited the island, when the unprecedented amount of thirty-one inches of rain fell within twenty-four hours. For four days following the typhoon a tremendous swell set in from the westward, breaking over the barrier reefs, inundating the shores, and destroying roads, bridges and wharves. The beacons, buoys, and day marks of all descriptions in the harbor of Apra were washed away, as was also the Paseo de Susana, a promenade recently constructed in Agana at much expense. Lighters and boats were stranded, the Government agricultural experimental station, saw-mill, ice plant, and shops, and the streets of Agana, were submerged. Fortunately for the natives, the greater part of their rice crop had been

harvested, but the cocoanut trees suffered severely. The islands of Saipan, Rota and Tinian bore the brunt of the gale.

Philippine Commission Report

THE annual report of the Philippine Commission for 1904-1905 gives an encouraging view of conditions in the Philippines. Peace has been secured throughout the islands, with the exception of the provinces of Cavite, Batangas and Samar, where slight disturbances have occurred. Cattle stealing has almost entirely ceased, and this has given a sense of security to the people, resulting in an increase in the cultivation of the land. Armed resistance in the island of Luzon has been nearly wiped out, and a successful effort has been made to come into touch with the remote hill people, many of whom have never before seen a white man. Various municipalities have been reorganized and many new schools established. The Commission very properly lays great stress on the value of education, and takes an optimistic view regarding the prosperity of the Filipinos. Business on the whole has been good, and in many provinces as much land is now under cultivation as ever before. The agriculturists, however, have experienced difficulty owing to the small supply of draught animals, whose numbers have been reduced by the ravages of various cattle diseases. Exports from the Philippines increased last year by more than \$2,000,000, while imports into the islands fell off by almost \$2,350,000 — a decrease attributable to a reduction in the imports of rice, a fact which gives proof of the better agricultural conditions now prevailing in the Philippines. The Commissioners urge the favorable consideration of the Philippine tariff bill, predicting that the passage of that measure would not prove disastrous to any American industry, and that it would insure greater prosperity for the islands.

Unionist Dissension in England

THE recent Parliamentary elections in England have accentuated more emphatically the differences between the policy and procedure of Mr. Chamberlain and Mr. Balfour on the tariff question. It is claimed by the more advanced Unionists that the great majority of tariff reformers, if not a majority of all Unionists, support Mr. Chamberlain's protectionist doctrine and will not be content with Mr. Balfour's milder plan of retaliation. The personal friendship between Mr. Balfour and Mr. Chamberlain does not seem to be impaired, for they dined together last Friday and amicably discussed the political situation without, however, reaching any satisfactory conclusion. The crux of the post-election situation is the question of leadership in relation to tariff reform. The Chamberlainites, whose hands have been strengthened relatively to the Balfourites by the elections, refuse to accept any longer the leadership of a statesman who is a "little piggy," not a rampant "whole hogger," and who is not heart and soul in favor of tariff reform. On the other hand the health of Mr. Chamberlain is hardly equal to the prolonged strain incident to

the position of leadership in the House of Commons, nor is he likely to accept the primacy of a party which is at war within itself. It appears probable that there will be a new delimitation of parties in the House of Commons, and that the followers of Mr. Chamberlain will form a section distinct from the old organization. It is possible that the leadership may be handed over to Mr. Walter Long, who was president of the Local Government Board in Mr. Balfour's Cabinet. Some of the Conservative papers are hinting that it would be better if Mr. Balfour was not returned to Parliament.

Railway Hospital Car

PRACTICALLY every railway and every division of an important railway in America has its own complete wrecking equipment and organization, but in case of accidents the care and relief of the injured receive much less attention than the opening of the line to traffic. To remedy this inhuman defect a few railways have made a small beginning in the introduction of hospital cars, to be kept in readiness at terminals or division points and sent out promptly to the scene of a wreck. These cars are specially fitted with springs to give an easy riding motion, and are fully equipped with all medical and surgical accessories. Provision is made for the possible treatment of serious cases, but in general the car is employed only for minor and temporary care of patients, to enable the injured persons to be transported in safety and comparative comfort to the nearest point where permanent hospital accommodation is available. An elaborate and expensive hospital car has just been built by the Southern Pacific Railway, which plans the construction of others which will be placed at different points on its system.

Mineral Output of the United States

THE production of minerals and metals in the United States in 1905, according to the *Mining World*, was valued at the enormous total of \$1,788,017,836. This figure has never before been equaled, and no other country in the world can claim a like distinction. There is shown an increase of \$531,909,937, or 42.4 per cent., as compared with the year 1904. Among the more important products which show a substantial increase, are 375,094,349 short tons of coal, valued at \$536,501,948, 23,025,796 long tons of pig iron, 45,372,773 long tons of iron ore, 417,024 long tons of copper, valued at \$146,158,269, \$86,298,200 worth of gold, 58,938,355 fine ounces of silver, valued at \$35,576,959, 326,500 short tons of lead valued at \$30,078,482, 129,761 short tons of white lead, 25,334,500 barrels of salt, and 2,024,382 long tons of phosphate rock. It may surprise many to learn that 38,010,308 barrels of cement, valued at \$36,991,630, were produced. These figures prove that, however many "fake" mines and delusive investments may be exploited in advertisements, there is an immense deal of mineral wealth in the country, which by improved methods of mining is being rapidly worked to great profit.

FACTS WORTH NOTING

— Joseph Nix, the Wesleyan reformer, took 3,845 signatures to the pledge in a nine days' gospel temperance meeting recently held in Bradford, England.

— The American Numismatic and Archaeological Society is preparing to erect a \$50,000 home near Audubon Park, New York. The Society's collection of coins, medals and tokens is the largest and most valuable of its kind in America, and in many respects in the entire world. It is proposed to give a new impulse to numismatics.

— Famine conditions in northern Japan are becoming frightful, thousands suffering from starvation. The Government is organizing relief, and foreign communities are distributing rice in the famine district. And still the Japanese Parliament goes on with the discussion of the best means to increase and perfect the Army and Navy, thus imposing additional military burdens on the people.

— General Fred Grant, the senior Brigadier, has been chosen by the President to be Major General on the retirement of General S. S. Sumner. If he had been passed over there would have been much adverse comment in the service, which does not take kindly to the promotion of comparative juniors, like General Franklin Bell, to high positions such as Chief of Staff.

— Rev. Dr. William S. Rainsford, widely known as the "strenuous parson," who has been very successful in building up a large institutional church work in New York, has resigned the rectorship of St. George's Episcopal Church in Stuyvesant Square, on the ground of ill-health. Rev. Hugh Birkhead, the chief curate, who since Dr. Rainsford's departure has been performing his duties, has been chosen to fill his place. J. Pierpont Morgan is senior warden of St. George's Church.

— The telephone may be a time-waster as well as a time-saver, since many people use it to harass other persons who never would take the trouble to call in person or even to write a letter. The constant resort to the telephone on the part of patients whose illnesses are often more imaginary than real has greatly added to the worries of physicians in London without augmenting their incomes.

— Stanton H. King, superintendent of the Sailors' Haven in Charlestown, has been honored by having his portrait painted in oil and hung on the walls of the Haven. The portrait was the gift of Captain McAuley and the officers of the White Star Steamer "Republic," and was executed on their order by an artist at Naples. The gift was made in token of Mr. King's genuine and kindly interest in all seafaring men.

— Emperor William of Germany has conferred the Order of Merit for Science and Arts upon Prof. Simon Newcomb, U. S. A. (retired). This order was founded by Frederick the Great, and was originally confined to military men of the highest rank; but in 1841 a special department was created for Science and Art. So exclusive is the order that outside of Germany there are only twenty members. Of these three are in Great Britain—Lord Kelvin, Lord Lister, and John Murray. In America there are only two—Prof. Simon Newcomb, the noted astronomer, and Prof. Agassiz.

— The reception accorded to General Nogi surpassed the welcomes given to the other generals returning from Manchuria, the newspapers hailing him as a "true Samurai." In his report of the operations of

his army General Nogi severely blames himself for the failure of his flanking movement at Mukden, admitting that his delay in throwing forces across the right rear of the Russians saved Kuropatkin's army from annihilation. Critics in press reviews, however, say that the delay was unavoidable.

— A venerable son of France has passed away in the person of Mgr. Lanusse, France's last military chaplain, who was connected with the military college of St. Cyr. He was of the type of the fighting priests of the Middle Ages, and wore upon his soutane half a dozen military medals. In 1865, without leave from his bishop, he went to Mexico with the French Army. He served with the Army in the Franco-German war, was wounded at Sedan, and when all the military chaplains of France were dismissed by law was retained by Gambetta. Each succeeding Government of France confirmed his position. Mgr. Lanusse compiled an extraordinary history of his times, written in 220 large folio volumes, in a small neat hand, and illustrated

with pictures of battles in which he took part.

— The New York Diet Kitchen Association during the past year's work has given 238,517 quarts of milk and 16,271 eggs to 28,897 patients. Through its six diet kitchens, located in some of the most congested and sickly sections of the city of New York, it has at an expense of over \$16,200 concentrated its efforts on the fight against consumption and on the prevention of infant mortality. The Association appeals for more funds to enable it to give out "certified" milk to the poor.

— The work of restoring St. Mark's, Venice, is reported to be proceeding satisfactorily. The scaffolding supporting the apocryphal vault, which was most in danger, has been completed without the decoration of the vault suffering the least injury. The pillars of the tribune and the chief walls have been protected and supported. The preservation of the basilica is now insured. The work will be conducted with the greatest care, so as to avoid any alteration of the art treasure.

Northwestern's New President--Dr. A. W. Harris

A VERY important event occurred last week in the educational field, in the election of Abram W. Harris, LL. D., as president of Northwestern University, with the assurance that he would accept the position and assume its duties, July 1. As Dr. Harris has possessed for years an almost unique reputation among competent judges as an educator, especially as an administrator of educational institutions, his services have been coveted by some leading universities. He is justly accredited with a genius for making, molding and directing educational institutions. He has that rarest of gifts—the one most needed for the head of a university in these competitive, strenuous, critical times—the ability to know and manage men, and to render them willing and glad to do what he desires to have done. He is an unusual combination. A man of marked modesty and delicacy, with almost unerring judgment, with great skill in "sizing up" situations, he is a master in deciding quickly the best thing to be done, persuading men by the apparent reasonableness of his plans, and not by overruling their judgment. While securing his own way—which is usually the best—his advisers are led to feel that they share equal responsibility with him in the conclusion reached. He not only inspires confidence, but wins the loyalty and friendship of all with whom he has to do. In this day of large and able faculties it requires a man of peculiar ability, confirmed by experience, to direct and make the best use of his teaching force. Dr. Harris does this delicate duty in so caudid and brotherly a spirit that he not only inspires confidence in his colleagues, but secures from them the heartiest loyalty and most devoted friendship. We are profoundly grateful that the leading university of our church has at last secured a head who will so fully meet its urgent needs.

Dr. Harris is a layman. Born in Philadelphia forty eight years ago, ripe in experience, we expect to see him, if spared, press Northwestern University to the very front in the grade and sweep of the educational work which it will do. Graduating from Wesleyan University, Middletown, in 1880, he first showed unmistakably the mettle that was in him as president of the University of Maine at Orono. Here he found a local institution doing little and scarcely known throughout its own borders. By his quiet, persistent, but

creative work, he enlarged it into a University. He undertook—what all his advisers assured him was impossible—to secure from the close-fisted farmers of the Pine Tree State a generous provision from the legislature for his University, and he obtained it with comparative ease; and there was no politics, no modern "pull," in his methods. He won by frank, confident and friendly representations of the needs of his institution to the honest yeomanry of Maine.

It was not surprising, therefore, that when a man was needed to launch the Jacob Tome Institute at Port Deposit, Md. (having \$12,000,000 to establish a school for boys), to oversee the construction of the buildings and to direct the inauguration of the courses of study and the selection of the faculty, the choice fell upon Dr. Harris, and that he was earnestly pressed to accept. He has done a monumental work in planting and putting in working order one of the best-equipped and wealthiest boys' schools in the world. It is no wonder that, with everything so satisfactory at Jacob Tome Institute, and urged to remain, it has not been easy to persuade him to take up any other educational work. Most men so comfortably, honorably and permanently situated would have remained to reap the fruitage of what they had well earned. All honor to him that the call of Northwestern University has come to him as the voice of duty, summoning him to a greater and a harder task. Too many men fail to reach the highest possibilities because they decide to continue where both work and responsibilities will be lighter.

Few men in the Methodist Episcopal Church have the confidence and affection of the church at large more fully than Dr. Harris. As a member of the General Conference he received high consideration from ministers no less than from laymen. Profoundly religious, he is equipped for leadership in those lines to which our denomination is especially sensitive. We rejoice especially in the important fact that he is neither a conservative nor a radical progressive in his religious views. While loyal to the old, he is too open eyed and prophetic to be afraid of the new. The current of his own religious life runs so deep, and is so sweetly reasonable and pervasive, that his influence upon faculty and students is of necessity inspiring and uplifting.

IT IS CONTAGIOUS

SIN is an awful fact. One does not have to go far to look for sin — he finds it in his own heart. It calls to him from all about him in the world. Sin is moral derangement, personal corruption, social disintegration. It begins in the individual, but it does not end with the individual. Sin is contagious — it always tends like a fire to get somewhere else than it was at first. Moralists have tried in some half-hearted, halting, ineffectual way to head off sin, or to "police" sin, or to corral it, or to stamp it with the disapproval of the social conscience. But the only one who can deal with sin is the Sinless One, Jesus the Christ. His gospel is the antidote for sin. Where sin abounds His grace overabounds, what sin does He undoes, where sin has been a temporary phase He makes righteousness to be a permanent realization. It is worth while to be saved by such a Saviour.

INTERPRETING THE DIVINE NAME

IT is the business of a Christian to be a witness to the reality of the character and claims of Jesus. But witness to the name of Jesus, to be effective, must have the support of consistent daily living. A man can preach effectively only by his reproduction in everyday experience — in this "common" life as we miscall it — of uncommon divine ideals. Deep calling unto deep of human need demands the interpretation in society of the Divine name or character. Paraphrasing Jacob, the multitudes are crying, Tell us, we pray you, God's Name! Show us what God is like! Make His Name plain so that we can understand it — bright as with the revelation of a father's smile! The world yet remains in gross ignorance of the excellence of the Divine ideal ever hovering over it. Social convulsions, labor strikes, anarchist uprisings, commercial oppressions, and philosophic crazes are all so many tokens that the Divine Name is not yet recognized or mastered by men. The need is for the revelation of God, the incarnation of the Christ in human hearts, and the re-enacting today of the essential heroisms of the Acts of the Apostles. When Christianity is lived as Christ meant it to be lived the world will awake to the knowledge that there is a God in Israel.

THE DEEPEST LOVE OF ALL

THE story is told of a soldier of Napoleon who fell grievously wounded. As the surgeon with his probe was feeling near his heart for the imbedded bullet, the wounded hero murmured, "Cut a little deeper, sir, and you will find the Emperor!" Deepest down in the heart of every Christian believer is One who is the imperial lord of his love and life. Cut away the accidental and the accessories and you will find at the centre of that man's experience, as the one essential of all living, an indwelling Christ. All true life is Christocentric, all just thought pivots upon redemption. Nothing so satisfies a soul made in the image of God as the vision of Jesus, nothing can take for it the place of a Saviour. Dr. Carey was

visited in his last illness by Dr. Alexander Duff, who spent some time talking about Carey's wonderful missionary life. Dr. Carey corrected him, saying, "Mr. Duff, you have been speaking about Dr. Carey. When I am gone, say nothing about Dr. Carey — speak about Dr. Carey's Saviour." Dr. Duff went away awed and inspired. He had learned at last that most difficult yet blessed lesson — that a sinner is in one sense nothing, and that his divine Saviour is all in all. The deepest love and the divinest life for immortal man centres in, as it comes from, the redeeming Son of God.

FOUR EDUCATIONAL MOVEMENTS

THE intense activity which is so marked a feature of the business world finds its reflex in the educational system. Economy, consolidation, improvement in machinery, are business terms which find their full equivalent in the common speech of educators.

One of the most important of the new educational movements is a proposed reform in spelling. A group of prominent educators and literary men, including Prof. Francis A. March, Dr. Melvil Dewey, and Dr. Wm. Hayes Ward, have sent out circulars inviting pledges to adopt for customary use in personal correspondence the following twelve simplified spellings which have been recommended by the National Educational Association: Program, catalog, decalog, prolog, demagog, pedagog, tho, altho, thoro, thoro fare, thru, thruout. These spellings have already been adopted by some of the leading journals, including the New York *Independent*. Some of these words, as program and catalog, had already found their way into a rather general use; others, as pedagog and demagog, may gradually win their way; one or two words in the list have excited stubborn opposition on the part of the readers of the journals which have adopted the complete list. The *Independent* of Jan. 11 publishes an angry protest from a subscriber, who says: "Honestly, every time I come across 'thru,' 'thoroly,' 'thoro,' and 'tho,' et al., they stick in my intellectual throat." This carefully selected list of proposed changes represents what may be called the saner side of the movement for reformed spelling. To learn the views of the radicals one should read such a paper as the *Herald*, of Toronto, Canada, a paper devoted to "pronunciation and amended speling." The editor of this journal evidently finds the educational world cruel and unresponsive; he says in the current number: "He has labored long and hard with pecuniary loss. To allow the *Herald* to stop wud be a dreadful blow to the cause."

Another movement which has already made much progress is the proposal to call an international conference of scholars to adopt a phonetic alphabet which shall serve as a uniform key to pronunciation in dictionaries of the English, French, German, Italian, and Spanish languages. This movement, if successful, will save much time for scholars who are now forced to study with minute care the divergent keys of pronunciation which are printed at the front of dictionaries. It is worth noting that this movement, which has already attracted the notice of

scholars in all parts of the world, and has received the endorsement of representative educational bodies, owes its existence to the energy and enterprise of the professors in the Department of Romance Languages of Boston University.

Of late the newspapers have contained frequent references to "Esperanto," the recently devised artificial language which, it is hoped, will serve as a means of communication among scholars of various nationalities. Esperanto is but one of many recent attempts to secure a universally intelligible language. For a time scholars hoped that one of the great living modern languages — English, German, or French — might be adopted for this purpose. A few years ago the American Association for the Advancement of Science proposed a convention to select a national tongue for international use. Nothing came of this proposition. National pride prevented the scholars of each great nation from resigning their own tongue in favor of that of any other nation. Finding this solution of the problem to be impracticable, scholars next sought to create, from material old or new, an artificial language so simple and regular that any learner of any nation could acquire it with ease and use it with precision. A few years ago it was thought that Volapük would meet the need. That attempt of Johann Martin Schleyer failed, chiefly because the new language seemed so utterly strange and unfamiliar that until the new words and forms were recognized it was necessary to make constant use of the grammar and the dictionary. Although Volapük soon fell out of use, it gave an impetus to the creation of more than a dozen "international" languages. The word "Esperanto," now applied to the language itself, is really the pseudonym of Dr. L. Zamenhof, who in 1894 published at Warsaw his "La Lingvo Internacia." The theory on which this language is constructed has been well expressed in the following words: "Employ the historical Latin for the purpose, without mutilation or serious alteration, but with a free addition of modern terms in Latin form, and with a modernized syntax, the order of words in particular being conformed to that of the modern languages." A writer in the January *Atlantic* gives an enthusiastic description of the new language and its capabilities. To illustrate the undoubted advance which Esperanto has made over Volapük, we give in both Volapük and Esperanto the following English sentence: "The international language should be comprehensible to the whole educated world." Volapük: "Pük bevünetik pakapälom fa vol lölik pekulivöl." Esperanto: "La lingvo internacia estas komprenita de la tuta mondo edukita."

While scholars are vainly trying to win the universal use of some living tongue, and some, in despair of overcoming national prejudices, are inventing a new language which shall contain the essentials of all literary tongues, others are dreaming of restoring Latin to its old supremacy as the organ of intercourse among scholars. The movement seems predestined to failure. The modern trend is away from the ancient classics. An attempt to express in Latin modern scientific and philosophic conceptions would

involve so profound a study of Latin synonyms that scientific men would probably refuse to devote so large a part of their valuable time to the acquisition of such a means of expression. The Germans, who are still in the habit of expressing their thoughts in Latin, have by their pedantic monstrosities done their part toward making even the most enthusiastic student of ancient Latin shrink from the fantastic modern garb in which he encounters the stately tongue of Livy and of Cicero.

Fraternity in Kentucky

WE have been kindly favored by Dr. J. D. Walsh, of Louisville, Ky., with a very extended account of a recent meeting of the Kentucky Conference Board of Education, at which were present also representatives of the educational interests in that section, of the Methodist Episcopal Church, South. We are pleased to find from the report, which we have not the space to publish, that there is a very excellent feeling of strong fraternity between the two Methodisms in Kentucky, and a decided inclination to take some forward steps in the matter of joint ownership and control of educational institutions. The time did not seem to be quite ripe for a positive advance movement just now, but in the near future it was thought the way would become clear for the establishment of a union college in the western part of the State, and, perhaps, a little later, a great University for all Kentucky Methodism at some centre like Louisville, where (including the closely connected towns on the opposite side of the river) there is a population of a quarter of a million, and forty Methodist churches, about equally divided between the two denominations. We are glad to chronicle any steps toward the breaking down of the barriers which too long have separated us from our brethren in the South.

Socialism and the Church

THE Rev. W. D. P. Bliss, the well-known writer on Christian Socialism, now rector of an Episcopal Church on Long Island, has, in a recent issue of the *Independent*, a "Study of Denominations in New York City," with a view to ascertain what the church in general is doing in the line of social service, and if there is any hope of leadership from this source. His conclusion is depressing. He finds the situation well-nigh hopeless.

As to the Roman Catholic Church, which has still so large a hold on the masses, although losing ground not only in every European country but in America as well, he raises the inquiry, "Is she, or can she be counted for reform? Is she for the man against the dollar, the people against their oppressors, liberty against monopoly, plutocracy, plunder?" His answer is, "Never, and not for one moment. Rome cannot be." "Rome's democracy ends with the getting of the money." She stands in with the money lords, her spiritual forces are dependent upon money, her organization is wholly monarchic and aristocratic.

The Protestant Episcopal Church is growing, is very active in charities, and is doing a great deal in institutional lines. But "there is no other church organization in the city so much under the power of money." Most of the multi-millionaires are in her communion, as communicants, pew holders, and lay officials, and she is in no way disposed to sympathize with any radical or practical social reform. The Baptist churches in Manhattan, Mr. Bliss

considers, are ruled by Mr. Rockefeller. The Dutch Reformed are strictly conservative, devoted to a dignified, esthetic religious life. The Lutherans, born under the state paternalism of the German Empire, are trained to regard social and economic reforms as pertaining exclusively to the state, so that the forces of corruption and monopoly have nothing to fear from their clergymen. He speaks a little more favorably of the Presbyterians, recognizing the work of Rev. Charles Seale, of Chicago, which has had some influence in this section, but thinks "the Presbyterian Church in New York gives no promise of setting the world on fire in economic reform." He writes: "Of the Methodist Episcopal Church and social and economic reform nearly nothing can be said. The two do not go together. A few Methodist clergymen would like to do something for the workingman, but do not know what to do. Evangelicalism has seemed to quench the social gospel of the evangelists."

We fear that all this, including the verdict on the Methodists, is substantially true, although there is, doubtless, another side to it, and Mr. Bliss, it may be said, does not give the church credit for its transformation of many thousands of lives, and its powerful influence in leavening public opinion with righteousness. That the church does not do all it should, may be freely admitted, but radical reformers are almost certain, in their eager zeal, to forget what has been done to keep things from being any worse. Another article is promised, and perhaps this will set forth some of the redeeming features. They ought not to be overlooked.

Teaching a Needed Lesson

THE professors and students of Boston University School of Theology passed an hour of unalloyed enjoyment on the afternoon of Feb. 1, when Bishop Goodsell, in his inimitable and gracious way, portrayed various types of "peculiar people" whom he had rubbed up against in his own pastoral or personal experience, and whose acquaintance for various reasons he had found valuable. The sketches of the Slow Man and of the Fisherman Philosopher—the former read from a manuscript on which the ink was hardly dry—were especially droll and witty. The best of the entertainment was not the entertainment, but the moral that played in and out like sunshine among the witticisms. The reading of the character sketches left this distinct impression on the hearer's mind—that no man, however humble, is to be despised because he is ignorant or poor, for in him may lurk the dawns of a spiritual intelligence and a poetic imagination. The Bishop urged the young "theologues" to take care that they never extended merely "the cold hand" to the brother in need. The Methodist Church has ever in the past been the brother of the poor and the helper of him who has no friend. Neither the Methodist denomination nor any other can afford now to leave that social substratum work to the Salvation Army, which seems to be coming more and more to have a monopoly of it.

PERSONALS

—Bishop Thoburn is writing a book for the study course of the Young People's Missionary Alliance for next year, which will soon be placed on sale.

—Samuel W. Bowne, president of the board of trustees of Drew Theological Seminary, has subscribed \$100,000 toward an endowment fund of \$500,000 for the school, and the authorities will seek to raise this

sum. A recent bequest from the late William H. Murphy, of Newark, brought the school \$10,000.

—John W. E. Bowen, Jr., son of Dr. J. W. E. Bowen, of Gammon Theological Seminary, has won in Phillips Exeter Academy a scholarship of \$150 for this year.

—At the annual dinner of the Mount Union Alumni Association, held in Cleveland last week, E. B. Riker, president of the college, announced that Andrew Carnegie had given \$50,000 to the college, on condition that \$150,000 be raised.

—A most happy occasion was the informal celebration of the ninetieth birthday of Mrs. Sarah H. Marcy at her home with her son, Mr. C. D'W. Marcy, 281 Ashmont



MRS. SARAH H. MARCY

St., Dorchester, on last Wednesday, Jan. 31. Though taken by surprise, Mrs. Marcy received with evident pleasure and grace the numerous friends and relatives who called to show their affectionate interest during the afternoon. For nearly fifty years Mrs. Marcy presided over a Methodist parsonage, and many are the hearts that recall with gratitude the tarrying of this gentle soul and her husband, Rev. Ichabod Marcy, now deceased, among them. Mrs. Marcy is in comfortable health and takes a deep interest in all the questions before the church. She has read *ZION'S HERALD* regularly since childhood. She does not aspire to become a centenarian, but is willing to tarry as long as the Master thinks she "may be of any use or comfort to any one."

—Rev. Horace Lincoln Jacobs, of Ridge Avenue Church, Harrisburg, Pa., received a letter from Bishop Hamilton, dated Jan. 12, 1906, from Honolulu, Hawaii, in which he wrote: "If you were here to swim every morning, diving from the veranda (lanai) of the hotel, before breakfast, in salt water, temperature 80 degrees, from Christmas on, you would live a thousand years. Love to the brethren."

—Apropos of the fine reception given to Bishop Goodsell at Mathewson Street, Providence, a report of which appears elsewhere, an interesting fact is told. Mr. Joseph E. C. Farnham, a representative layman of Providence Methodism, who presided at the banquet, set all the type on the beautiful program with his own hands. Mr. Farnham is a member of the large printing and publishing house of Snow & Farnham. As their compositors were on a strike when the work should have been done, Mr. Farnham, an experienced compositor, but who had not set any type for many years, turned to in the emergency

and did the work himself. The result shows that neither eye nor hand had lost its cunning.

— *Foster's Daily Democrat* of Dover, N. H., notes the fact, under the head of "Deserved Recognition," that the Electric Railway Company of that city has granted a life pass to Mr. Harrison Haley, the inaugurator of the line twenty-five years ago. The editor was then pastor of St. John's Church, Dover, and well remembers that he then, with the majority of the people of the town, doubted that the plans of Mr. Haley would ever materialize. But Mr. Haley has been a man of visions during life, many of which have resulted in great advantage to the city, Methodist Church and people. He saw St. John's Church, that elegant structure, with its chime of bells, long before any one else saw it.

— Rev. Richard C. Grose, stationed at Hyderabad, Deccan, has been appointed presiding elder of Madras District by Bishop Oldham. His address will be Vepery, Madras, India.

— Prof. George A. Coe, of Northwestern University, will be the preacher on the Day of Prayer for Colleges, to be observed by Boston University, Thursday, Feb. 8, at 10 A. M., in the College Chapel, 12 Somerset St. The topic of the sermon will be, "Faith in an Age of Science."

— Rev. C. A. Brooks, of Norway, Me., writes under date of Jan. 29: "Rev. J. E. Budden, a retired member of Maine Conference, passed on to his reward this morning from his home in Norway. His funeral will be held on Wednesday, Jan. 31. He died as he lived, happy in Christ. His obituary will appear later."

— Rev. E. E. Ayers, of Chicopee Falls, in a letter to the editor, says: "Field Agent Morgan gave us a lecture on 'A Yankee in the Far East,' which was one of the most instructive and entertaining stereopticon lectures ever given in my church. The people were greatly delighted with it. The Ladies' Society cleared \$47 from the lecture after paying all expenses. I can heartily recommend it to any church or pastor. Mr. and Mrs. Morgan were with us two or three days. It was a great pleasure to have them in our home."

— Four generations were received Sunday, Jan. 28, into the membership of Simpson Methodist Episcopal Church, Brooklyn, New York, of which Rev. Dr. W. J. Thompson is pastor — Mrs. Drusilla Morrell, born October 22, 1804, consequently uniting with the church at the age of 101 years, three months, and six days; her daughter and granddaughter, uniting on probation; and her great-granddaughter, uniting in full membership. The aged lady answered the question, "Have you saving faith in the Lord Jesus Christ?" with much fervor. On her 101st anniversary she contributed the pulpit flowers, and later in the day received the sacrament of the Lord's Supper. She is perfectly clear in her mind, greatly enjoys her Bible, prays much and is very happy in her membership in the church. On Jan. 18 the pastor baptized Andrew Wilson, born Aug. 5, 1905, son of Mr. and Mrs. Andrew W. Maneely — both of whom are members of Simpson Church — and the great great-grandson of Barbara Heck.

— Mrs. Lucy C. Spinney, widow of the late Rev. James S. Spinney, of the Vermont Conference, died at her home on Pearl St., Northfield, Vt., on Thursday night.

— "Hymn Treasures," written by Miss Grace M. Everett, daughter of Rev. and Mrs. T. J. Everett, of Westerly, R. I.,

published by the Western Book Concern, is just received, and will receive early notice in our Book Table.

— Upon another page our readers will find excerpts from the very fitting address delivered by Bishop Foss at the funeral of Mrs. Sarah L. Keen. We greatly regret that our space will not permit the publication of the entire address.

— Rev. O. S. Baketel, D. D., superintendent of special correspondence in the Sunday School Union office at New York, is to spend the month of March in the West in attendance upon the Spring Conference. Sunday, March 4, he is to preach at Simpson Church, Canton, Ohio. He returns just in time to reach his own Conference, the New Hampshire, at Lawrence, Mass., April 11.

— Dr. Daniel Steele writes of the late Mrs. S. L. Keen: "My acquaintance with Mrs. Keen was limited to one hour in her parlor. She was one of the Lord's anointed, a highly cultured and wholly consecrated lady. She has left her impress on her daughter, Mrs. J. M. Cornell, of New York city, at whose house I was once a guest for a day. I think the secretaryship of the venerable and sainted Mrs. Skidmore in the W. F. M. S. has fallen to her. 'So shall the bright succession run.'"

— Rev. F. C. Haddock, D. D., of Auburn-dale, thus refers to one of the transfigured saints upon his charge: "Miniatures, richly framed, of old colonial grandmothers who embodied refinement, grace and the aristocratic soul — such, done by masters in art, are today priceless treasures. Mrs. Jane Howard, here in Auburn-dale, greets visitors with a face surrounded by love, and by the most gracious loving service and by an atmosphere all heavenly; and one thinks of these art-treasures as dull bits of human work, worthless beside our picture of life sanctified by long years of service and the great grace of God. The Lord's skill is surpassing. During the recent months Mrs. Howard seemed about to slip away, but strangely regained strength. Her soul shines like one clear star through features that reveal the work of Jesus. Scripture, old hymns, memories of labors and revivals with the husband long gone from ministry to reward, and

Continued on page 192

IN HIS PRESENCE

The Vine

Invocation

Help me to know the meaning of my own life this day in its mystic relationship of unity with Thine own life, O God! There is a rapture of vitality that I have not yet found. Thy children have known it as they have felt the power of the resident, possessing Christ. Speak the words to me this day, Abide, Abide, Abide. Grant me to understand the meaning of the Master's promise, and to abide in Him, as Thou art in Him and He and Thou in me, O Lord.

Scripture

I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit, He taketh it away: and every branch that beareth fruit, He cleanseth it, and it may bear more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in Me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in Me. I am the vine, ye are the branches; He that abideth in me, and I in him, the same beareth much fruit: for apart from Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch that is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in Me, and My words abide in you, ask whatsoever ye will and it shall be done unto you. Herein is My Father glorified,

that ye bear much fruit: and so shall ye be My disciples. Even as the Father has loved Me, I also have loved you: abide ye in My love.

Meditations

I

Life and Relationships

Our spirits cry out for unity. Isolation and separation involve death. We must find relationships if we are to live. It is the absolute imperative, the inexorable law of our being. As human individuals we are dependent, and our life consists in the depth and range of our relationships. The life of the spirit is under the same law. We must unite with the beings around us, and the God that is over us, or we die the death. Wider relationships mean more abundant life; close relationships mean life more perfect; relationships with the living God mean life to the living soul.

II

"Every Branch in Me"

Jesus does not say that He is the main trunk of the vine; He declares that He is the vine-root, trunk, branches, leaves, tendrils, fruit. He is the whole vine, a "branch in me." The full implications of this figure carry us into the realm of the holiest, divinest of all mystical unions. We do not, however, pass beyond the consistent witness of Christian experience. Paul has declared the promise of Jesus to have been fully realized in his own case. "It is no longer I that live, but Christ liveth in me." Thus the words of Jesus to the disciples find proof in the experience of living men. Every Christian is a branch in the vine, an integral, necessary part.

III

Not of Itself

There is a veiled rebuke in the gentle words. The Husbandman lays his hand on the branch which is inclining to boast of its clusters, and says with stern kindness, not of yourself, remember. How many forces have contributed to the making of the fruit! Long summer days, earth and air, sun and rain, and the mysterious, mighty life of the vine, all have gone into the formation of the grape clusters. The branch too, has done its part, bearing the strain of the pendent, heavy fruit. The branch deserves its commendation and reward. Not of itself, however, has it achieved all the richness and splendor of harvest. The concurrent ministry of the universe to its fruition must not be forgotten. The Husbandman, and the vineyard, and the vine have all been contributors. This is the fact that gives strength and glory to the branch. It is not an insignificant, unnecessary thing. Its clusters are the end toward which all has been working. There is no place here for boasting, but room there is for true pride. Not of itself, but as a part of a divine whole, the branch bears the fruit.

Prayer

O Christ, Thou art the living vine, and apart from Thee we are but dead limbs and mere limbs fluttering in the icy winds and the darkness. Take us and make us, by the infusion of life, by the gift of vital blending, a part of Thyself. Through us may the tides of Thy strength be poured. May we feel the new energy leap within us. Devote all our growth to the great end of fruit bearing. Prune us until the utmost of our heroism and endurance shall be tested. Let this be enough, that we know the secret of the vine, and taste the sweetness of its inner juices. Let us be content only in this, that at length we abide in Thee.

Worthy Sons of the Granite State *

A TRULY marvelous volume, containing, in 1,017 large pages, the life history and statistics of more than 2,500 ministers born in New Hampshire. We can well believe that it is, as the author states, the

"Harvesting of More than Thirty Years."

Mr. Carter is a Congregational minister, a graduate of Dartmouth College and Bangor Theological Seminary. For nearly twenty years he has lived in Concord, and for half of that time has been librarian of the New Hampshire Historical Society. For a still longer period he has been secretary of the Central New Hampshire Congregational Club, and of the New Hampshire Prisoners' Aid Association. He has truly built himself a large monument by the painstaking industry and enthusiastic, persistent, skillful labor by which alone such results as are shown in this book could have been brought about.

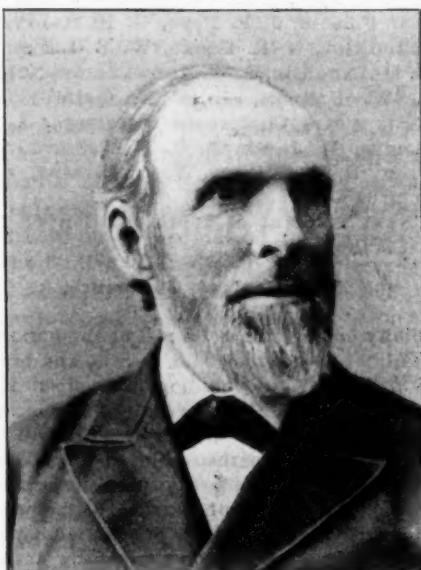
It includes, if we have counted rightly, 2,531 names, divided among the denominations as follows: Congregationalists, 859; Methodists, 417; Free Baptists, 397; Baptists, 218; Presbyterians, 124; Universalists, 108; Christians, 103; Episcopalians, 91; Unitarians, 74; Roman Catholics, 42; Adventists, 37; Swedenborgians, 12; Mormons, 11; Friends, 9; Seventh Day Adventists, 5; Dutch Reformed, 4; Free Religionists, 2; Lutherans, 1; United Brethren, 1; Unknown, 16.

No less than 218 towns, from Acworth to Woodstock, contribute to the grand total. Twelve towns have only one minister apiece to their credit, and nine have only two each. The eight having the largest numbers are the following: Portsmouth, 66; Hanover, 49; Concord, 47; Gilmanston, 45; Hollis, 36; Sandwich, 35; Exeter, 33; Lebanon, 31.

Glancing over the lists, we find many distinguished names. Among the Congregationalists such leaders as Edward Payson, Thomas C. Upham, John Lord, Rufus Anderson, Samuel C. Bartlett, Cecil F. P. Bancroft, S. J. Humphrey, William L. Gage, Alonzo H. Quint, Benjamin Labaree, Edward A. Rand. Among the Baptists are Baron Stow, E. B. Andrews, Charles R. Brown; among the Unitarians, James Freeman Clarke and Joseph S. Buckminster; among the Universalists, Hosea Ballou and Alonzo A. Miner; among the Presbyterians, Francis Brown.

Our chief interest, of course, is in the Four Hundred and Seventeen Methodists, among whom we recognize no small number of those who have reached considerable eminence in the denomination. One only, Osmon C. Baker, became a Bishop. Two were publishing agents of the Methodist Episcopal Church—Thomas Carlton, at New York for twenty years, delegate to seven General Conferences, and William P. Stowe, at Cincinnati for four years, four times delegate to the General Conference. There were several distinguished educators: John W. Merrill, so long at Concord Biblical Institute, and also president at McKendree; Edward Cooke, so long at Wilbraham, also president of Lawrence University and of Claflin University, with a D. D. from Harvard; Charles Adams, professor at Concord, and president of the Illinois Female College; John H. Twombly, president of the State University of Wisconsin, and one of the overseers of Harvard; Laban Clark, founder of Wesleyan University, and president of its

board of trustees from the beginning in 1831 till his death in 1868; Nelson E. Cobleigh, president of McKendree and of East Tennessee Wesleyan University, also editor of ZION'S HERALD, and of the Atlanta Methodist Advocate. Solomon Sias was publisher of ZION'S HERALD from 1824 to 1827, leaving it with a subscription list of 6,000, and making, in three years, \$8,018 net profits. John E. Robie started the Northern Christian Advocate, the Genesee Evangelist, and the Buffalo Christian Advocate, being one of the proprietors and editors of the latter till his death in 1872. John B. Wentworth, author of "The Logic of Introspection," was six times a delegate to the General Conference. John W. Sanborn, editor of the Genesee Christian Advocate, was the first white man made chief of the Seneca Indians, and wrote several books about them. Ransom Ballou, after



REV. N. F. CARTER
Author of "The Native Ministry of New Hampshire"

graduating at Yale, spent over four years in the Holy Land, led a great caravan safely across the country, and became a terror to the Arabs. Noah Levine was financial secretary of the American Bible Society. Jared Perkins was a member of the Legislature, of the Governor's Council, of the U. S. Congress, of the General Conference four times, and was one of the fourteen immovables in the pro slavery storm at Cincinnati, 1836. David Leslie was influential in forming the provisional government of Oregon, and founding Willamette University, and was president of its trustees for twenty-five years. George A. Chase was president of De Pauw, and then, for twenty years, principal of the Female High School, Louisville, Ky.

This is

A Goodly Roll of Dignitaries,

and it might be much increased, as will be seen further on, but our space is so limited that we must do scant justice to many. Most of the men in the complete list had, we judge, somewhat meagre educational advantages, but we find 27 graduates of Wesleyan University, 16 of Boston, 7 of Concord Biblical Institute, 3 of Dartmouth, 2 of De Pauw, and 1 each from Amherst, Yale, Illinois Wesleyan, Northwestern, Garrett, Drew, University of Vermont, and Union Theological Seminary. Doubtless there were others besides these 63. Five—Paul P. Atwell, Sillie O. Brown, Abram S. French, James M. Hartwell, and Timothy Goodwin—gained a medical degree

and practice⁷, more or less, as physicians.

At least five local preachers come into the number—George W. Stone, a merchant, clerk of the court, and magistrate, who was also grandfather of Chester A. Arthur, and lived in the Province of Quebec; Joshua B. Holman, a merchant in Boston; Joshua Colby, a merchant in Claremont; James M. Sanborn, of East Kingston, who served as town clerk, selectman, and member of the Legislature; and John Thompson, who was guide to Jesse Lee in Maine in 1794, mostly through deep snows and pathless forests, and baptized 169. Here should also come in Pinckney Frost, who, taking a superannuated relation in 1850, manufactured scythesnaths, and, by a useful invention, acquired a competency.

Seventeen were in

The Army.

several as chaplains in the Civil War—Joseph C. Emerson, who was in Libby Prison four months, then organized 34 churches in Florida, and was drowned in the St. John's River on his way to Conference; Moses Sherman, entering as private, promoted to chaplaincy; Wm. P. Stowe; John E. Robie; Samuel R. Adams, who died of his wounds at Springfield, Mo., December, 1862; Charles H. Lovejoy; Frank C. Morse, who came out of nineteen battles unharmed. William Clifford served in the war of 1812. Calvin Holman was at Chattanooga with the Christian Commission, and then reorganized the Methodist churches of the Holston Conference. Osmon B. Hadley died in the army, Jan. 17, 1864. William E. Morgan was a private in the Illinois Cavalry. Geo. S. Wentworth was a flier in the U. S. Regular Artillery, going through sixteen battles, including Gettysburg, where he was wounded. R. W. C. Farnsworth was captain in the U. S. Colored Infantry, and afterwards dean of the Maclay College of Theology in California. Henry J. Davis, a private, was captured, paroled, and died at Annapolis, March 14, 1865. Henry W. Bennett served in the Grand Army of the Republic. Daniel Foster, after being a regimental chaplain, became captain of colored troops, and was killed in Virginia, Sept. 30, 1864. Marcus D. Tenney served in the Mexican War, became captain of a Kansas battery in the Civil War, then organized fifty churches on the frontier.

No less than thirty-four have left us

To Join Other Denominations.

Sixteen went to the Congregationalists—Isaac Barker, J. C. Rollins, J. M. How Dow, S. F. Lougee, N. P. Philbrick, Albert Etheridge, Eos George, John P. Pillsbury, John A. Banfield, O. S. Morris, Warren Applebee, John Wooster, W. H. Brewster, W. L. S. Clark, J. R. Boswell, Charles Greenwood. Nine joined the Free Baptists—William Simms, N. B. Smith, E. T. Gilman, Amos Tyler, R. W. Collins, Asa Stoddard, Philip Wight, John Marsh, Paul Chase. Two, impatient at our church's too long tolerance of slavery—Harold Kelsea (who invented machinery for making silk thread) and Herschell Foster—united with the Wesleyan Methodists. Two—Darius Baker and A. C. Hardy—became Episcopalians. Geo. Storrs became a very prominent Adventist; J. C. Fifield joined the Christians; A. W. Eastman, the Baptists; Jonathan Shepard, the Universalists; and Daniel Foster, the soldier, became a Unitarian missionary in Kansas, having been a Congregationalist before joining us.

We find on the list eleven sets of brothers, aggregating twenty-three names, as follows: James Mowry and John Wesley Bean; Francis and Lewis H. Masseure;

* THE NATIVE MINISTRY OF NEW HAMPSHIRE. By Rev. N. F. Carter. Rumford Printing Co.: Concord, N. H. Price, \$6, net.

J. H. and W. G. Piper; Benjamin D., Wm. H. and Geo. W. Brewster; Nathaniel and Samuel Norris; Daniel Webster and George Washington Barber; Albion and Samuel Fellows; N. C. and Wm. J. Clifford; Charles and John F. Adams; Amos H. and Jonathan Worthen; Benjamin and Jonathan Hazelton, of whom the former left the Conference because of a change in doctrinal beliefs, and the other withdrew.

As to

Conference Relations

these sons of the old Granite State became, of course, very widely scattered, not only through all the New England States, but West and South. Some of those already mentioned belonged to Troy, Oneida, Rock River, Illinois, and elsewhere. We note, also, Charles Munger, of Maine; Uriel J. Giddings, of Illinois; Wm. C. Knapp, of Illinois; Stephen Adams, of West Wisconsin; Cyrus Foss, of New York; A. O. Abbott, of New York East; Nathaniel Critchett, Cyrus Cummings, and James McMullan, of Maine; Ebenezer C. Sanborn, of Genesee; John L. Wesley, of Louisiana; Charles B. Eastman, laboring mostly in Louisiana and Tennessee, but drowned at last in California; Holman K. Hastings, of Iowa; George H. Hastings, of Vermont; Charles J. Fowle, holiness evangelist and editor of the *Christian Witness*; Kinsman Atkinson, of Maine (entirely distinct from one of the same name in Massachusetts); Plummer Couch, of Illinois; Charles S. Nutter, of Vermont, author of "Hymn Studies;" George S. Dearborn, of Kansas, presiding elder of three districts, very prominent in temperance and educational work; John S. Ladd, missionary for twelve years in Bulgaria; Samuel A. Thompson, accidentally shot at Farnham, Conn., in 1877; W. F. Whiteher, for many years editor of the *Boston Traveller*; Addison Childs, who had a ministry of a single year in the Providence Conference; W. P. Odell, serving with distinction in many of the largest churches; Russell Bigelow, of Ohio, chaplain of the State Prison and delegate to three General Conferences; Andes T. Bullard, of Vermont, member of three General Conferences and of the Book Committee; Leander S. Walker, of Illinois; William Merrill, of Maryland (wholly distinct from the one in the New England Conference); Charles F. Stockwell, admitted to the bar in 1847, dying on his passage to California in 1850; John Lovejoy, of Connecticut, who received several thousands to the churches of which he was pastor; Marcellus A. Ruter, of Pittsburg, son of Dr. Martin Ruter, dying at Birmingham, Ala., in 1896; Moses Chase, of the New England Southern Conference, under whose ministry nearly 5,000 were added to the church; John Adams, of Maine and Vermont, known as "Reformation John," buried in a \$3,000 tomb at Durham; and Nathaniel W. Stearns, of whom the only available record is that he was born about 1790, son of Peter Stearns.

Of course a larger number of the men mentioned in the book have belonged, or do still belong, to the

New Hampshire Conference,

than to any other. We take from the latest copy of the Minutes the following 66, out of a total of 135 on the mortuary record, or just about 50 per cent., who were born in the State: G. W. Noyes, Joseph Dearborn, Alfred Metcalf, James McCaine, Michael Quimby, James Dow, Holman Drew, S. S. Mathews, Samuel Prescott, J. F. Eaton, Stephen Eastman, L. D. Blodgett, I. W. Huxley, Jared Perkins, B. C. Eastman, J. M. Blake, J. W. Johnson, R. E. Dantorth, G. W. T. Rogers, Orlando Hinds, Jacob Stevens, Charles Cowing, C.

R. Homan, Henry Nutter, Warren Wilbur, Silas Green, N. L. Chase, Matthew Newhall, Nathaniel Ludd, Eleazar Smith, Samuel Norris, Moses Sherman, J. F. Adams, C. B. M. Woodward, D. W. Barber, G. F. Wells, A. K. Howard, John English, J. M. Young, Amos Kidler, Silas Quimby, A. B. Carter, Philander Wallingford, J. G. Smith, C. H. Laet, Ruben Dearborn, G. C. Noyes, C. E. Rogers, Lorenzo Draper, Rufus Tilton, C. M. Dinamore, John Wesley Bean, James Moses Bean, James Mowry Bean, Sullivan Holman, L. L. Eastman, Trumma Carter, J. H. Brown, A. C. Coult, G. M. Bryant, E. R. Perkins, S. P. Heath, C. H. Chase, Dana Cotton, M. C. Pendexter, Joseph Hayes.

We find on the register of the living in the same Conference Minutes the following 27 out of 122 members and probationers, or only about 22 per cent., born in the State: John N. Bradford, Dick E. Burns, Otis Cole, H. B. Copp, C. L. Corliss, G. N. Dorr, A. E. Draper, C. H. Farnsworth, J. L. Felt, J. D. Folsom, J. P. Frye, G. H. Hardy, G. J. Judkins, G. R. Locke, W. B. Locke, G. A. McLaughlin, G. W. Norris, James Noyes, L. W. Prescott, Silas E. Quimby (for thirty years Conference secretary), J. E. Robins, D. J. Smith, C. W. Taylor, J. H. Trow, B. P. Wilkins, W. J. Wilkins, and John L. Cairns.

Next in point of representation on the list is the

New England Conference,

chiefly on account of its roll of the honored dead, which reaches back to 1806, and takes in 37 New Hampshire born, namely: Edward Cooke, J. H. Twombly, and J. W. Merrill, already mentioned; Abraham D. Merrill, truly a patriarch of power; L. R. Thayer, four times presiding elder, sent to three General Conferences, overseer of Harvard College; Mark Staple, who spent part of his life very successfully in the Methodist Protestant Church, but came back to die in the old ranks; Nathan D. George, author of many valiant volumes of merit in the Universalist controversy; David Kilburn, presiding elder of five districts in three Conferences; Henry P. Hall, verily a prince with God; J. A. M. Chapman, a silver-tongued orator whose gifts were widely recognized in our great centres; Abraham Morrill Osgood, intensely devoted to God, drowned at Stonington, Conn., on his way to Vineland, N. J., Feb. 8, 1878; Wm. R. Stone, many years chaplain at Cambridge; Samuel Kelley, also a chaplain in many places; William Gordon, of saintly memory; Jacob Sanborn, "a man of dignity, noble stature, fine voice, clear thought, and impressive utterance;" George F. Eaton, twice presiding elder and twice at the General Conference; Greenleaf R. Norris, Erastus Otis, Moses Palmer, Damon Young, Abner Clark, La Roy S. Brewster, C. L. Eastman, Wm. Merrill, John M. Merrill, D. K. Merrill, Charles Virgin, J. L. Hanaford, J. C. Ingalls, Franklin Furber, Joseph A. Adams, C. S. Macreading, W. F. Lacount, J. M. Bailey, J. Wear Dearborn, Frank C. Morse, J. W. H. Ames.

Only seven New Hampshire men appear to be on the roll of the present membership in the New England Conference. They are: George S. Chadbourn, N. J. Merrill, C. H. Hanaford, J. R. Cushing, E. A. Blake, A. M. Osgood, and A. W. L. Nelson.

We would gladly linger to give many other particulars gleaned from the interesting narratives in this every way memorable volume; but we have already overpassed the limits proper to this sketch in our crowded columns. So, begging pardon of any who may seem to have been slighted in the enumeration, we must finish by

merely giving the names of those

Not Heretofore Mentioned:

Walter F. Felch, Zachariah Gibson, Jacob F. Spalding, Asa Clement, Wm. C. Bixby, O'off H. Call, John Gould, Moses Merrill, W. H. H. Collins, O. P. Wright, P. H. Hoyt, Benjamin Pillsbury, Russell Patten, Caleb Dustin, A. M. Wheeler, F. W. Johnson, J. P. Hayes, O. W. Barrows, H. G. March, D. C. Eastman, E. C. Barry, Sylvester Dixon, C. H. Loverton, W. E. Pindar, H. C. Wood, True Glidden, Daniel Robie, C. N. Tilton, Henry True Luke Waldron, C. H. Sweatt, C. H. E. Newton, Ephraim Goss, James Smith, H. C. Sawyer, Joseph Moulton, J. T. S. Nesmith, J. C. Allen, Theodore Hill, Jesse Kimball, J. G. Dow, True Page, Harvey Woodward, C. S. Cummings, John Atwell, A. W. Seavey, Aaron Ball, Horatio Nelson Hall, Washington Irving Todd, C. F. Frussell, O. W. Bryant, Elbridge Bradford, George Johnson, Erastus Pattengill, Salmon Winchester, James Farrington, A. B. Russell, Z. S. Clifford, Carlos Gould, Ephraim Hall, Geo. D. Greenleaf, Ira J. Tibbitts, Henry Baisdell, Caleb Fogg, E. K. Colby, Henry Martin, J. E. McAllister, C. F. Sharpe, J. A. Waterman, Alcious Young, A. H. Drury, E. A. Hoyt, Dudley P. Leavitt, Dinamore Austin, James Cofran, Joseph Lull, G. G. Perkins, Ebenezer Blodgett, S. N. Fellows, John Harriman, George Wingate, William Blake, J. S. Loveland, B. D. Eastman, Jonathan Hall, P. R. Parker, R. H. Ford, H. E. Howard, C. P. Flanders, C. C. Lovejoy, Dan Young, Salmon Gleason, Esdras Smith, W. D. Buck, E. L. House, C. H. Eastman, Henry Hill, J. B. Hunt, J. G. Johnson, Saul O. Curtice, Perry Chandler, Eleazar Jordan, S. D. S. Streeter, J. H. Haines, C. F. Bailey, S. H. Colburn, Ira Emerson, L. W. Blood, J. F. Chamberlain, Benj. Kelley, Romanzo L. Bruce, Stearns Patterson, Ezra Wardwell, Joshua Plummer, Caleb Fales, S. P. Williams, C. O. Judkins, Walter Sleeper, John H. Worthen, Geo. A. Tyrrel, Dyer Willis, Dennis Wells, R. E. King, N. O. Way, Washington Wilcox, T. L. Fowler, C. W. Millen, Lindsey Wallace, J. W. Presby, S. S. Barter, F. P. Hamblett, Eliakim Seaman, Otis Dunbar, Nehemiah Leavitt, H. G. Clark, Samuel Dodge, Cyrus Pailbrick, Joseph Colby, Levi Daggett, F. C. Libby, M. R. Chase, Moses Fifield, James Wheaton, E. S. Chase, E. H. Legro, Daniel Wentworth, Benjamin Burnham, C. C. Clarke, Kimball Hadley, Samuel Hoyt, C. A. Plumer, Moses Ekins, Moody P. Marshall, Benjamin Chatterton, Henry H. Hartwell.

Religious Gains for the Past Year

THE religious statistics for 1905, compiled by Dr. H. K. Carroll, have just been published in the *Christian Advocate*. The net gain in communicants was 519,155 against 898,857 in 1904. The increase in the number of churches was 1,636, against 2,624 in 1904. The largest increase in communicants was in the Roman Catholic Church. These figures are not the result of an actual count, as in most Protestant denominations, but are arrived at by an estimate of population based on the vital statistics. Catholic population includes all baptized persons, old and young. Eighty-five per cent. of the population is taken in making returns of communicants. Next after the Roman Catholic Church, which reports 10,785,496 communicants, comes the Methodist Episcopal Church with 2,910,779 communicants. The three bodies of regular Baptists gained in communicants about 67,500. Baptists of all names gained 72,667; all bodies of Methodists nearly 102,000. The Northern Presbyterian Church gained 18,803; all Presbyterian bodies, 26,174.

South America

BISHOP THOMAS B. NEELY.

THE vast continent to the south of us is steadily attracting more and more attention. The neglected continent is beginning to command consideration. The unknown neighbor is becoming better known.

South America is now a developing continent. Indeed, in some sections the recent development is astonishing. As an instance we may take Buenos Aires, which today has a population of over a million. We will see what this means when we remember that in the United States of America there are only three cities with a larger number of inhabitants. Such an instance as this gives some idea of recent and rapid growth in this immense continent.

South America is not a country, but a continent, containing many extensive countries, all or nearly all of which have now an upward impulse. Argentina and Chile may be cited as examples, but they are not alone in the forward movement.

The people of the United States of America must be interested in South America, for South America may be a help or a hindrance to the United States. If South American governments are bad, the United States is quite sure to have trouble from them; for example, as in the case of Venezuela in recent years. On the other hand, if the governments are good, direct benefit will come to the United States.

The Monroe Doctrine as held today involves a recognition of this principle. This doctrine arises from a geographical situation as well as the result of a political necessity, for the United States is linked with the whole of the Western Hemisphere and particularly with South America, and this relation is now intensified by the American occupancy of the Canal Zone across the Isthmus of Panama. Now the United States is closer to South America than any other great nation; indeed, it is actually in South America.

That there should be foreign missions is a settled question. If there should be a foreign mission supported by the people of the United States, it should be in South America. South America is an America, and Americans should have a greater interest in the Americas than in any other part of the world. So for the Christian people of the United States the greatest mission-field is America, and their greatest foreign mission-field is the continent of South America.

The old Spanish Romanism dragged Spain down, and its offspring, the Romanism of South America, has held South America down. Said a South American statesman who belongs to the Roman Catholic Church: "What South America needs is Protestantism."

Evangelical Christianity as taught by the Methodist Episcopal Church is helping to transform South America. Strengthen this work with a sufficient number of ministers and teachers, and support it with a sufficient amount of money, and South America will be redeemed and transformed.

The South American field is the second foreign mission of the Methodist Episco-

pal Church, but for many years the work was limited to English-speaking people, because the law would not permit evangelical preaching in the vernacular of the natives. Now, almost everywhere, the laws have been modified, so that, today, Methodist Episcopal ministers preach in Spanish and in other languages, and the results prove that the natives in large numbers can be converted, and can be kept converted.

If we send pure Christianity to image-worshippers in other countries, the image-worshippers of South America should not be neglected. To talk of a Christian country is sometimes very misleading. It may be Christian in name, and not in fact. In South America there are hosts of people just as pagan as their forefathers were centuries ago, while others have very crude ideas as to Christian truth and Christian living.

The Methodist Episcopal Church has done something, but not its full duty toward South America. It is a common thing to refer to South America as the "neglected continent." Of all continents it should not be neglected by the people of the United States, and particularly by the Methodist Episcopal Church. This church from various sources probably puts into a few countries of another continent not very far from a million dollars, perhaps about nine hundred thousand dollars, in a single year, and yet only about one-tenth of a million into the immense continent of South America. Much more could be used in the other continent, but much more should be spent on South America. We do not urge less for other lands, but we do urge the duty of giving more for America, and especially for South America. South America should receive a fair proportion.

Every day, for lack of money, we are losing opportunities to secure property in which to house churchless congregations. The Church Extension Society cannot give money for this purpose to any foreign country, for it is limited, and properly so, to the United States. We suggested a year ago the appropriation of a small sum to secure a site for a church, but the amount was not voted, and in a few months the land became three times as valuable, and was out of our reach. A year ago in another place we could have obtained a site for a church for four thousand dollars. Now about twelve thousand gold are asked. Thus the development of South America is causing values to advance, and the church must act quickly. A Bishop may point out opportunities, but the church must give him the means to embrace them.

Even a million and a half of dollars appropriated by the General Missionary Committee does not appear to be a very large sum in any one place when it is spread over the world. If it had more money, the Committee would appropriate more.

South America needs much more than the General Committee thought itself able to give. It needs additional amounts for the securing of property and the support of ministers and teachers. The Gen-

eral Committee and the Missionary Board authorized the Bishop in charge of South America to raise money for certain special cases, and we are glad to state that some substantial contributions have come in response to his solicitations.

The Bishop also needs money to be placed at his disposal which he can use without the delay of months, and with which he can promptly embrace opportunities as they open and before they slip away. Thirteen hundred dollars about a year ago would have secured a valuable lot near the centre of a growing city. Three or four thousand dollars will at this time buy a property where we have a congregation, but no church. Now is the time to help South America! Money invested now will count more in results than money given later. Who will furnish money to meet these opportunities before it is too late?

The Bishop in charge would like ten persons to give \$1,000 a year for two years, and one hundred persons to give \$100 a year for two years, and others to give smaller or larger amounts for two years, or to give sums without any pledge as to repetition in any other year. With these amounts very much can be accomplished in the short space of two years.

Contributions may be sent to Bishop Thomas B. Neely, Calle General Guido 492, Buenos Aires, Argentina, South America.

WASHINGTON AND BALTIMORE LETTER

"NEWMAN."

WASHINGTON has three great centres of attraction—the social life of the capital, Congress, and the public places of the city.

To an outsider the social life of Washington seems to absorb a large part of the time and strength of the public men and their families. How the President finds time for his important public duties and to attend the multifarious social functions in the way of receptions and the like that he is called upon to attend, it is difficult to conjecture. I have always looked upon Mr. Roosevelt as a most remarkable man; and the impression is not lessened, but rather augmented, by a visit to the nation's Mecca and an insight into the things that go on locally in the President's every day life. Dinners and receptions at the White House are of almost daily occurrence, and receptions in honor of the President and Mrs. Roosevelt are of almost equal frequency.

The marriage of Miss Alice Lee Roosevelt, daughter of the President, to Congressman Nicholas Longworth, is the focus of all social interest just now. There was a great desire among Washington's society people, I am told, for invitations to the young lady's wedding, and a great deal of anxiety as to the persons to be invited; but a statement was issued from the White House, Jan. 27, that the guests will include "only the relatives of the bride and groom-elect, and their intimate friends, and a small official list." However, these will aggregate more than a thousand people, which will constitute one fourth of the 4,000 invitations which have been engraved, the other 3,000 having been sent to various parts of the world. The prospective bride and Mr. Longworth are being showered with all kinds of compliments, attentions, and costly presents, and that

the wedding will be a brilliant affair goes without saying.

The spectators of Washington's social show are the "common folks." Sometimes they are amused, sometimes disgusted (though not often), and in many ways they are edified. In Washington, as nowhere else perhaps, is the folly as well as joy of social life exhibited, and it must be felt by those who see the social stream from the galleries that "all is not gold that glitters." "Uneasy lies the head that wears a crown?" "Happy are the people

could be considered an excellent amusement. "It is as good as a circus"—so said one on-looker as he listened to the questions—rather quibbles—put to Mr. Spooner by Mr. Tillman; and he did not inaptly express the truth. Tillman is the clown of the Senate, and he ought not to be taken more seriously. In contrast with him are Rayner, Culberson, Daniel, Bacon, Clay, Bailey, and others—all on his side of the chamber, but serious men and gentlemen. The Senator from the Southern Carolina seems to feel that the Senate has little other

than the National Museum. It is already a world in itself, and is being greatly enlarged. Here are relics of Washington, Lincoln, Grant, and many others; illustrations of the progress of the race in the arts and sciences, in discoveries and inventions; geological, theological, and anthropological collections; mineral and zoological exhibits; and an untellable number of other things of ancient and modern interest. While visiting the Capitol, the Library of Congress, the National Zoo, Mt. Vernon, the Monument, and the many public buildings, let not the visitor from the North fail to see this Museum, immediately connected with and adjoining the Smithsonian Institution. Days spent in this building would be well spent, and the visitor cannot go away disappointed.

A place of very great interest that is apt to be overlooked by the hasty visitor to Washington is the Lincoln Museum. The building is opposite the old theatre where Mr. Lincoln was shot, and is the house into which he was carried after that terrible tragedy, and where he died. The Museum contains various Lincoln relics, such as the family Bible in which Lincoln wrote his name in boyhood, a log from the old Lincoln home, a stand made from logs of the house in which Lincoln lived between 1832-1836, a rail split by Lincoln and John Hanks in 1830, etc. Here is the chair occupied by Mr. Lincoln in the theatre on the night of his assassination, and a thousand volumes of biographies of Lincoln and works relating to slavery and the war.



NICHOLAS LONGWORTH



ALICE ROOSEVELT

that have no history?" Then, surely, it may be said: "Happy are the people who are not in the social rush."

On the other hand, there is much in the social life of the capital that is not only enjoyable, fitting, and right, but eminently helpful. It creates a large part of the business life of the city, where there are no great commercial interests to create business. It is the magnet that draws wealth to the capital, and one of the causes, perhaps the most potent, of the city's rapid growth.

Congress, of course, is the largest centre of public interest, and the Fifty ninth Congress is not a dull one—far from it. Morocco, Santo Domingo, rate legislation, insurance control, the Arizona-New Mexico bill—these are matters enough to enliven both branches of the legislative body and engage the attention of all actively concerned in the nation's welfare. This lively interest is abundantly evident.

Your writer takes every opportunity he can get to attend the sessions of Congress, and he was fortunate enough to be in Washington when John C. Spooner, of Wisconsin, made his great speech in defence of the President and his policy as against certain well-known and repeated attacks that have been made upon both. The Senator addressed himself in a three-hour debate to the Morocco and Santo Domingo matters, and from the writer's standpoint effectually disposed of the opposition arguments on these questions. It would not be true to say he disposed of Tillman, for the latter will never be disposed of by reason or argument. A man as capable as the South Carolinian is of abuse and tirade, prejudice and passion, can never be convinced of anything by rational speech, and all attempts at the same must be useless. But the country will be convinced, both as to Mr. Tillman and as to the measures of the President defended so ably by the Wisconsin advocate.

It may be said in reference to the on-lookers in Congress, that if the matter discussed were not of so serious a nature the opportunity afforded them at times

business than to answer his questions. He seems to forget, if he knows it, that a fool can ask more questions in five minutes sometimes than a wise man can answer in as many hours or days. Furthermore, he demands of the senators, or appears to, answers to questions that it is his own business to investigate before he undertakes to address the body. But then, Tillman is talking to the galleries. He knows it, and so do others, many others. A Washington paper, commenting on his fierce attack upon the President in the Mrs. Morris affair, warns him that he will not make a Democratic vote by his "peanut politics," as it calls it. The paper is right, and senators must be badly pressed for political capital when they are forced or inclined to drag into national debate a White House incident of such a character as the one referred to. All decent people and periodicals should frown upon Tillman till he knows how to behave himself a little better than a ruffian.

There are many Methodists in Congress, and none stand higher than Teller, Foraker, Dilliver, and Beveridge. After the Vice-President, who is also a Methodist, there are no men in the Senate who engage more attention or command more respect. Teller is a Democrat, but is universally respected by both sides of the body. The other three are Republicans, and as such are not inferior to any. Foraker is not an orator, but has keen business perceptions, and knows his business well. When he speaks he has useful information to impart. Dilliver, the son of a Methodist preacher, and Beveridge are orators, and their words engage the closest interest and cause intellectual delight. Mr. Beveridge's book, "The Young Man and the World," is not hurting him politically; indeed, it greatly increases one's interest in the Senator in all his public appearances. Both Beveridge and Dilliver are young men, and a large political future may be safely predicted for them.

The public places of Washington, as all know, are many, and both intensely interesting and instructive. None is more so

I am sorry to report that the union revival movement that promised to be so successful this fall and winter in Baltimore has not materialized. The tent and wagon work last summer was a success, but the psychological moment for the fall and winter work was not seized, it seems, and the tide went by unimproved. Those most deeply interested in this movement, however, are planning better things for the future, and probably another year will see greater and better things in a revival line than have ever been realized in this old city of Cecil Calvert. May it be even so!

The Dawson revival, or "mission," as it was called, at Foundry Church, Washington, has closed, and as a revival must be a great disappointment to the people of that church. Notwithstanding the things that had preceded Mr. Dawson in the way of reports from the North, your writer still hoped that he would prove himself to be an evangelist indeed. He must chronicle his disappointment. Dr. Dawson is a good preacher, at times a very strong preacher, but he is no evangelist. He claims to be the exponent of a "sane revival" movement, but the trouble with the movement is that it is no revival at all. Dr. Dawson may be right or he may be wrong (we believe he is wrong) in his particular contention for a "sane revival," but it is certain that we must abandon all ideas of revivals as known in the past if this sort of work is to be designated by the name. Your correspondent is not alone in this view. I have yet to talk with a person in Washington who has heard Dr. Dawson who has not been disappointed. His whole manner and action as an evangelist is a mistake, not calculated to impress the unconverted, much less to win them to a decision for Christ.

To me there is nothing surprising, upon reflection, in this disappointment in Dr. Dawson. Upon his own confession he is a novice in evangelism. It is for him a new venture—perhaps a wise venture, but a new one. To some of us who have had a little success in winning souls to Christ and have studied revival methods and results,

past and present, Dr. Dawson appears as just learning the first principles of his work, if, indeed, he is not wholly wrong in his trend. One thing is certain — he will never win the name of a great evangelist by his present course and methods. It is to be hoped, as he has committed his life to this line of work, that he will be given greater wisdom and light, and may grow in the skill of other great soul-winners in the divine work of fishing for men.

The reports that flow in from the different parts of the Conference indicate a successful year in the work of the churches at most, if not all, points.

Bishop Cranston has gone to Porto Rico. Just before his departure, he and his bride were given a reception in the Metropolitan Church, Washington, that was greatly enjoyed by them both and by his many friends there.

It becomes my painful duty to record the fact of the death of the son of Bishop Wilson, a young man of much promise. The death was not unexpected, the young man's health being in a precarious condition for some time past, and being the cause of the Bishop's delay in taking up his home in Chattanooga, his episcopal residence. Both the Bishop and his good wife have the active sympathy of hosts of admirers and friends, and their prayers that the new baptism of fire that has come upon them may even more fully fit them for the high responsibilities to which they have been recently called.

CHURCH MEMBERSHIP

[From advance sheets of DR. R. A. TORREY'S new book, "How to Succeed in the Christian Life" — specially addressed to beginners in that life — this sixth chapter is herewith reproduced by permission of the publishers, Fleming H. Revell Co.: New York. Copyright 1906.]

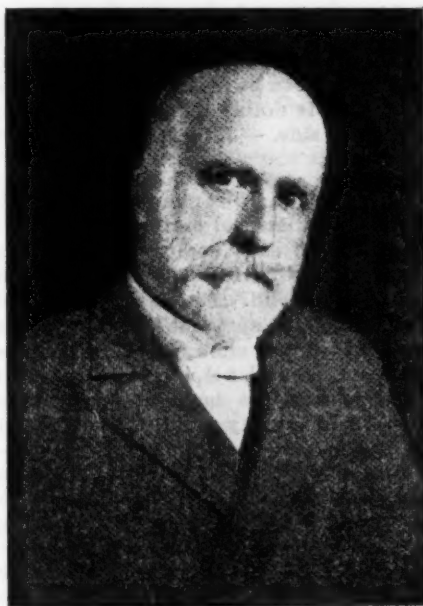
NO young Christian and no old Christian can have real success in the Christian life without the fellowship of other believers. The church is a divine institution built by Jesus Christ himself. It is the one institution that abides. Other institutions come and go; they do their work for their day and disappear, but the church will continue to the end. "The gates of hell shall not prevail against it" (Matt. 16:18). The church is made up of men and women, imperfect men and women, and consequently is an imperfect institution, but none the less it is of divine origin and God loves it, and every believer should realize that he belongs to it and should openly take his place in it and bear his responsibilities regarding it.

The true church consists of all true believers, all who are united to Jesus Christ by a living faith in Himself. In its outward organization at the present time, it is divided into numberless sects and local congregations, but in spite of these divisions the true church is one. It has one Lord, Jesus Christ. It has one faith, faith in Him as Saviour, Divine Lord and only King; one baptism, the baptism in the one Spirit into the one body (Eph. 4:4, 5; 1 Cor. 12:13). But each individual Christian needs the fellowship of individual fellow believers.

The outward expression of this fellowship is in membership in some organized body of believers. If we hold aloof from all organized churches, hoping thus to have a broader fellowship with all believers belonging to all the churches, we deceive ourselves. We will miss the helpfulness that comes from intimate union with some local congregation. I have

known many well-meaning persons who have held aloof from membership in any specific organization, and I have never known a person who has done this, whose own spiritual life has not suffered by it. On the day of Pentecost the three thousand who were converted were at once baptized and were added to the church (Acts 2:41, 47), and "They continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread and in prayers." Their example is the one to follow. If you have really received Jesus Christ, hunt up as soon as possible some company of others who have received Jesus Christ and unite yourself with them.

In many communities there may be no choice of churches, for there is only one. In other communities one will be faced



EVANGELIST R. A. TORREY

with the question, "With what body of believers shall I unite?" Do not waste your time looking for a perfect church. There is no perfect church. If you wait until you find a perfect church before you unite with any, you will unite with none, and thus you will belong to a church in which you are the only member, and that is the most imperfect church of all. I would rather belong to the most imperfect Christian church I ever knew than not to belong to any church at all. The local churches in Paul's day were very imperfect institutions. Let one read the Epistles to the Corinthians and see how imperfect was the church in Corinth, see how much there was that was evil in it, and yet Paul never thought of advising any believer in Corinth to get out of this imperfect church. He did tell them to come out of heathenism, to come out from fellowship with infidels (2 Cor. 6:14-18), but not a word on coming out of the imperfect church in Corinth. He did tell the church in Corinth to separate from their membership certain persons whose lives were wrong (1 Cor. 5:11, 12), but he did not tell the individual members of the church in Corinth to get out of the church because these persons had not yet been separated from their fellowship.

As you cannot find a perfect church, find the best church you can. Unite with a church where they believe in the Bible and where they preach the Bible. Avoid the churches where words are spoken open or veiled that have a tendency to undermine your faith in the Bible as a reliable revelation from God himself, the all sufficient rule of faith and practice. Unite with a church where there is a spirit of prayer, where the prayer meetings are well kept up. Unite with a church that has a real

active interest in the salvation of the lost, where young Christians are looked after and helped, where minister and people have a love for the poor and outcast, a church that regards its mission in this world to be the same as the mission of Christ, "to seek and to save the lost." As to denominational differences, other things being equal, unite with that denomination whose ideas of doctrine and of government and of the ordinances are most closely akin to your own. But it is better to unite with a live church of some other denomination than to unite with a dead church of your own. We live in a day when denominational differences are becoming ever less and less, and oftentimes they are of no practical consequence whatever; and one will often feel more at home in a church of some other denomination than in any accessible church of his own denomination. The things that divide the denominations are insignificant compared with the great fundamental truths and purposes and faith that unite them.

If you cannot find the church that agrees with the pattern set forth above, find the church that comes nearest to it. Go into that church, and by prayer and by work try to bring that church as nearly as you can to the pattern of what you think a church of Christ ought to be. But do not waste your strength in criticism against either church or minister. Seek for what is good in the church and in the minister, and do your best to strengthen it. Hold aloof firmly, though unobtrusively, from what is wrong, and seek to correct it. Do not be discouraged if you cannot correct it in a day or a week, or a month or a year. Patient love and prayer and effort will tell in time. Drawing off by yourself and snarling and grumbling will do no good. They will simply make you and the truths for which you stand repulsive.

Strength for the Day

HALF the difficulty in the way of attempting work for God is the fear that we will fail. In other words, we are too weak. We pit our puny strength against the duty to be wrought, the temptation to be resisted, or the burden to be carried. But the truth of the matter is that we are not thus to meet these, as in our own might, but in the Divine strength. It is the Pauline teaching, "I can do all things, through Christ, which strengtheneth me." But the strength will not come until we put forth the effort. Christ's word to the man was, "Stretch forth thine hand." We are to meet the duty before us, knowing that, as we grapple with it, strength will come. God will meet us at the moment of our need.

There is an apparatus for heating water which illustrates this truth. All the time, under the boiler, is a small flame; but it is only when the water is turned on full that the flame increases till its heat touches and changes the whole mass of water. At the start the water is almost cold, so that a child might naturally say, "It is no use; if it runs cold in a small stream, surely it will in a large one." But the inventor would reply, "You must trust the flame; this machine is so constructed that to have the intense heat of the flame, you must turn on the water to the full." It is the lesson of faith, it is the need of every life. We hesitate to turn the water on, to attempt the heroic, fearing the flame will not increase. How many timid, shrinking ones there are, and how they shiver! But the condition of strength is that as man honors God, as we trust Him, and draw on Him, freely and fully, His abundant grace is showered on the life.

THE FAMILY DEPARTMENT

THE PILGRIM WAY

EMMA A. LENTE.

A narrow way led through the world's wide fields,
A way most strait, with upward trend,
but sure
To lead its travelers safe unto a land
Where they would find fair mansions that endure.

A pilgrim started in the morning's glow,
With steadfast will, high heart, and buoyant feet;
He heeded not soft voices luring him,
Nor turned to walk in meadows green and sweet.

For he had heard that narrow way would bring
Him safe through fire and flood and deserts drear,
And at the end a city he would find,
Where he might dwell secure from every fear.

The noon heats beat upon him, but he kept
His way undaunted, seeking not the shade
Of idle leisure though his feet were worn
With rugged steep; he yet was undismayed.

For hope and faith were strong within him.
Sweet
Were thoughts of that fair country where his Lord
Bade him to come, although its boundary line
Was a strange, sullen river he must ford.

At last the air grew denser, and the path
Sloped sudden downward where deep shadows lay;
And here the pilgrim braved his heart anew,
And walked more softly, knowing not the way.

Then swift the mists were lifted, and he saw
The Eternal City, fairer than his dream;
And lo! the river he had feared so long
Lay at his feet—a shallow, limpid stream!

Poughkeepsie, N. Y.

Thoughts for the Thoughtful

If thou art blest,
Then let the sunshine of thy gladness rest
On the dark edges of each cloud that lies
Back in thy brother's skies.
If thou art sad,
Still be thou in thy brother's gladness glad.

— Anna E. Hamilton.

It is impossible to be just, if one is not generous. — Joseph Roux.

There is no channel between us and God except our thoughts. If we had our thoughts fuller of Christ, we should become more like Him. — Rev. L. M. Clarke.

God never calls you from larger things to smaller. God never calls you from up, down. God never calls you into shrunken conditions. God calls you for your welfare, your enlargement, your power, your benediction. God is always calling up, up, up, to His children. Blessed be the man that answers, when the call upward and outward comes: "Here am I; send me!" — A. F. Schauffler.

If we saw everything, of course we should walk by sight; but God conceals a thing, and we are helpless. It does not take much faith to walk across a meadow; but when the journey is through the Alps the case is different. You need a guide there, and you must trust the guide, and you must trust him because the dangers are concealed. So as we journey God con-

ceals a thing — conceals the path today, a precipice tomorrow — veils them in mist, enwraps them in the clouds, or sometimes holds our eyes so that we cannot see them, until at last, if a man is in earnest at all, his deepest need is a guide whom he can trust, and so God's method of concealment is His glory, for it weans us from sight and makes us walk by faith. — George H. Morrison, D. D.

The week-day side of our life has a great deal more to do with our spiritual life, with the building of our character, with our growth in grace, than many of us think. Some people seem to imagine that there is no moral or spiritual quality whatever in life's common task-work. On the other hand, no day can be made beautiful whose secular side is not as full and complete as its religious side. — J. R. Miller, D. D.

"Consider the lilies how they grow." Here is the balance of earth and heaven — the ministry of each accepted; the claims of each satisfied. Here heaven and earth do meet and blend. The dark root lay in the ground, down amongst the clods of the earth, and on the stick that marked the place was thrust a label with a name grand enough to turn the head of any simple flower. And the lily said: "What have I to do in this dirty earth? Faugh! I cannot bear to touch it. I who belong to the *Lilia Splendiosa*, to be prisoned here like this! I know my place too well to think that I was meant for such a dungeon — cold, damp, dark — as if indeed I were dead and buried. I ought to be up in the heavens, lifting my head proudly, and unfolding all my glory to the sun." And it sulked, and muttered, and refused to thrust out the root. So it missed heaven because it neglected earth. — Mark Guy Pearse.

Amid the turmoil and excitement and hurry of this busy world we need to learn

the lesson of patient waiting on God, who is never in haste. An incident recorded by Dr. Wayland Hoyt illustrates this thought: "They have preserved in Bedford, England, the door of the jail which was locked upon John Bunyan. I looked at it long and earnestly. I thought of the many prayers which Bunyan must have pleaded behind it that that jail door might swing open for him. Yet for twelve years the bolts of that door stood undrawn. But the delay was how affluently fruitful. Dreams were going on behind that door, and the world needed them. When 'The Pilgrim's Progress' of which Bunyan dreamed had taken shape and tangibility, Bunyan's Lord, who had never for an instant forgotten him while the slow years passed, swung that jail door wide. Let us give God time. Let us trust His wisdom. Sometimes quick answer would be worst answer. Let us learn Adam Slowman's so needed lesson for our impatient hearts, that 'delays are not denials.'"

He that prays to God with a troubled and discomposed spirit, is like him that retires into a battle to meditate, and sets up his closet in the out-quarters of an army, and chooses a frontier garrison to be wise in. — Jeremy Taylor.

Many centuries ago,
As the people gathered round Him,
By the wayside where they found Him,
Said the Master to them all:
"Will ye then obey My call?
If a man would follow Me,
If he would My servant be,
He must follow on unshrinking,
Not of ease or pleasure thinking;
Let him daily take his cross,
Sign of earthly change and loss,
Hardship, sorrow, self denial,
Loneliness and bitter trial;
Such their lot in life must be
Who would truly follow Me."
Many centuries ago,
Thus He spake, as well we know.

— Selected.

Grandma Spicer's Crotchets

JAMES BUCKHAM.

IT was snowing and blowing hard — a regular Vermont northwester. One could hardly see across the village street through the veil of fine, driving flakes, and the February storm-wind shook the windows like the hands of invisible demons.

Two old women were alone in a low-walled house, about midway of the village street. One was a withered and shrunken grand-dame of ninety-two; the other was her gray-haired daughter, seventy years young, and "still spry enough to tend an oven and keep a house clean," as she cheerfully declared. The house belonged to Grandma Spicer, and Mrs. Bennett, the widowed daughter, had left her own home and come there to spend the winter as care-taker for her almost helpless mother. It was yet only the third day since Mrs. Bennett's advent, and she was contentedly busy — very busy — setting things to rights and "cooking up."

Two pies were just sliding into the oven of the great wood-burning kitchen range, when from the little sitting room off the kitchen, where Grandma Spicer sat in

her padded rocking chair, came a quavering voice:

"Ellen, I want you to go up to the cemetery and look at Lucindy Catlin's gravestone and see what year she was born. I've be'n trying to figger it out in my mind all the morning, and it's confused me so that my head aches."

"Good land, mother!" cried Mrs. Bennett. "You don't mean for me to go out in this howling storm clear up to the cemetery, just for that, with two dried apple pies in the oven and forty-'leven other thing on my hands?"

"Ellen! you jest do as I say!" quavered the fretful voice. "Hain't you got any concern left for your poor old mother? You've no idee how my head aches over that plaguey date, and I know 't won't stop till I've found out what year 't was Lucindy Catlin was born. You go right along now, Ellen. Put on your waterproof an' hood, and draw on an old pair o' woolen stockings over your shoes. Land! in my day we didn't make no 'count of goin' out in a snowstorm!"

Mrs. Bennett groaned inwardly. Since her arrival she had had to put up with a

few slight indignities, like eating off old crack-blackened dishes to save the good ones, and being sent to bed at half past six for the sake of economizing kerosene oil. But this was the first really serious evidence of her mother's "crankiness" and petty tyranny — old-age faults that had grown upon her rapidly of late, especially during her year of domineering over the flexible Mrs. Votey, who had been hired by the relatives as Grandma Spicer's care-taker. Mrs. Bennett had been fairly forewarned, but she could not believe such things of her once sensible and considerate mother, nor could she be dissuaded from the voluntary service which she felt she owed her aged parent.

It was with a sore heart that she had closed her own cherished home to come to her mother's; but filial love and duty were even stronger in her than the hearth-love of fifty years of happy and blessed life under one roof, and she had said to the other relatives: "Well, if you won't, I will — so that ends it. Mother deserves the best of care in her old age, and I'm determined she sha'n't be subjected to hired help any longer. What if she is getting to be cranky and set in her ways? I guess her children can stand a little stepping around for her, after all the years of stepping around she's done for them!"

"Ellen, Ellen! When be you goin'?"

Mrs. Bennett opened the oven door and took out the unbaked pies. "Right off, mother," she replied, meekly. "I'll go and put on my heavy shoes and rig up. You set still. 'T won't take me long."

There was not a figure abroad on the village street, save her own, when Mrs. Bennett set out to fight her way up the hill and across the "flat" to the storm-buried cemetery. Hardly a vestige of road or path was to be seen. The men who were obliged to be out had gone early to store, post-office, and depot, and were willingly snowed up there until noon at least, while those who could stay at home were all sitting huddled around the kitchen fires, smoking, and obstructing their wives' customary activities. Everybody seemed to be of one opinion — that it was unmerciful to man or beast to be driven out-of-doors on such a day. So all were following nature's dictates and temporarily hibernating.

All but self-enslaved little Mrs. Bennett. She, in the blind zeal of an overweening sense of filial duty, was struggling like a storm-whirled leaf in the clutches of the New England blizzard. Her small, spare figure was tossed and driven hither and thither by the blinding, fiercely roaring storm. Now and again the wind and stinging snow drove so furiously in her face as to fairly snatch the breath from her lips, and for a gasping minute she had to turn her back to the blast. Still she struggled on, wallowing in the knee-deep snow, panting, chilled to the bone. Past the two stores and the post-office; past the closed blacksmith shop, the church, the dim window of the village milliner, with bonnets faintly visible inside, like great, clinging, storm-bewildered moths; past the scattering houses on the edge of the village; up over the crest of the hill, and out on the stretch of level plain toward the cemetery, little Mrs. Bennett steadily and

determinedly fought her way. She was one of those women who, when they have set out to do a thing, no matter how difficult or even unnecessary the thing proves to be, will put it through or die in the attempt. There is a pitiless conscience for the supposed waste of unfinished effort. To them it seems a greater sin not to complete a trivial and needless thing, once having undertaken it, than to shrink from undertaking a noble and supremely needful thing. To such extremes does the inherited Puritan conscience drive us!

It was precisely noon when Uncle Amos Spicer, younger brother of Mrs. Bennett, and senior village storekeeper, came stamping into Grandma Spicer's kitchen, as was his custom, on his way home to dinner.

"Well, mother — where's Ellen?" he began, in the stentorian tones which some men use to all old people.

Grandma Spicer was feebly and uneasily wandering about the kitchen, now settling a basin of water on the stove, and again, on her return trip, taking it off and pouring it into the sink.

"Hey?" she asked, looking pitifully, and, as Amos thought, rather guiltily, up into her son's face.

"Where's Ellen? I said. She hain't gone out in this terrible storm, has she?"

"Yes, she has," replied Grandma Spicer, doggedly. "She's gone up to the cemetery on an errand for me."

"What's that?" shouted Amos Spicer. "Gone up to the cemetery, did you say? Good Lord, mother! You ain't intendin' to bury her before her time, be ye? Why! she must be froze to death and drifted over, by this time! Heavens an' ear!"

The door closed with a bang after the vanishing bulk of Uncle Amos. There was a muffled sound of hurrying feet on the "stoop" and the wooden steps.

Grandma Spicer tottered into the sitting-room and sank into her padded wooden rocking-chair. "Lord, forgive me, if I've sent the poor child to her death!" she groaned. "But seemed as if I must know when Lucindy Catlin was born. It's be'n runnin' in my head for days and days. Oh! this terrible storm! It doesn't seem as if it could 'a' be'n I that sent Ellen away so fur in such a storm. Be I goin' crazy?"

Grandma Spicer feebly pushed herself to her feet, and once more began wandering about the kitchen. She faintly heard a jangle of sleigh bells, as Amos Spicer's roan mare burst out of the barn and went tearing up the village street, with Amos cracking his whip over her back and shouting, "Git up thar! Git up!"

The old woman hurried to the window and peered out with her dim eyes. "Oh! I hope that's Amos, goin' up to the cemetery with his fast horse!" she muttered. "If Ellen ain't froze, I hope she's made out to look on Lucindy Catlin's stone and see what year she was born. I know she will. Ellen's a good girl to me."

It was not yet one o'clock when Amos Spicer came striding up the steps of Grandma Spicer's house, carrying a good-sized bundle in his arms. Grandma Spicer opened the door for him, all of a tremble, and the piled-up snow fell un-

heeded about her feet as the big man strode in with his burden.

"It's Ellen! It's Ellen!" sobbed the mother's broken voice, as she caught at the bundle and strove to unloose it.

"Sho, mother! What you takin' on so for?" expostulated Amos. "This ain't Ellen! It's a hot injun-pudding and some potatoes and chicken Aunt Jo sent down for your dinner. I left Ellen up to Aunt Jo's. She's all right, though she was kind o' chilled when I found her — stalled in the snow jest like a cow in the mud. She's too numb to be good for anything for a couple of hours anyway. Aunt Jo's fixin' of her up, givin' her hot ginger tea and such stuff. One of her toes is froze, and they're a-thawin' of it out with snow. Where'll I set these vittles? You jest fall to, mother, and make your dinner off of 'em. Ellen ain't fit to get no more meals for you today."

Grandma Spicer was paying no attention. She had wandered away, softly crying; but her wrinkled face was lighted by a radiant smile. "Ellen's up to Jo's. She's all right," she kept whispering to herself. One by one she methodically set the still-warm dishes from Aunt Jo's on the iron rack over the stove. Then she turned to Amos, who had fallen into a perplexed silence.

"Tell Jo I'm obliged," she said, "but I can't eat any dinner today. I'm going to save these things for Ellen. She must be pretty hungry. She went clear up to the cemetery on an errand for me. I was afraid she'd got froze to death, but you say she's all right, up to Jo's? I'm so thankful! When she gets back, like as not she'll tell me what year Lucindy Catlin was born. But I ought not to have sent her out in such a terrible storm, Amos. I didn't realize I was gettin' to be so senseless. But I'm ninety-two — ninety-two — Amos. When you and Ellen get to be that age, things won't look to you jest the same as they do now."

Melrose, Mass.

AT THE SIGN OF THE SMILE

We're weary a-walking the highway of life;

We're fretted and fluttered with worry and strife.

Let us drop by the wayside the heavy old load,

And rest at the inn at the turn of the road —

Let us tarry awhile

At "The Sign of the Smile."

Let us tarry awhile at "The Sign of the Smile" —

Forget all our griefs in the joys that beguile;

Let us pleasure the noon till it changes to night,

Then up with our loads and we'll find they are light —

Let us tarry awhile

At "The Sign of the Smile."

— Selected.

A Necessity of Married Life

OF course he was right; he generally is. I tell him that infallibility is his worst fault, and that if I were not very much in love with him, I should hate him for it. This flatters him, you see; and it is as necessary to flatter husbands now and then as it is to give sheep salt or cats catnip. — From Mather's "Counsels of a Worldly Godmother."

THE MOTHERS

BERTHA GERNEAUX WOODS.

IT was an unpremeditated "mothers' meeting" — just a little helpful talk that a number of women had dropped into, in the hour after luncheon before they must leave for their separate homes. It was a topic so near and dear to all their hearts — this one of "the children" — each mother having some particularly winsome little face or faces in mind. It was delightful to talk over Janie's last bright speech and to find what the other mothers thought would have been the right answer to certain theological questions that small maid had propounded. Even Johnny's naughtiness was so mixed up in extenuating circumstances that his mother told it with a tender little smile on her lips. Two women only in the group had no personal items to unfold, but they were markedly child lovers — one of them an ex-teacher, whose heroic effort it had been through her married years not to darken her home by brooding regrets that no little children had come to brighten it; the other a mother who had known the bliss for only a few brief days of looking down into the wee small face of a "dearer self." Of course they were vitally interested in these mother questions — and somehow, before they knew it, they too were taking part in the discussion. Suddenly one woman with a nursery full of her own darlings looked up with a jocose smile.

"Just listen!" she said, playfully, and without the faintest thought of the stab her words dealt. "Just listen to these two women *without children* — taking part in the advice-giving!"

Somehow, after that, a little hush fell on the group. The woman who had spoken so lightly probably did not even feel the difference, but the other mothers did — felt with a sympathetic, personal pang the unconscious cruelty and injustice of placing these two women outside the pale of motherhood.

Two of them talked it over together — going home.

"I couldn't think of a word to say — the right ones wouldn't come — but it will make me doubly careful after this how I speak."

"Yes," said the other, "I don't think we can be careful enough in our attitude toward such childless women. Whether they are mothers of little angels, or merely mothers in longing and yearning, I am going to try harder to draw them into our motherhood circle — not to let them feel in any sense shut out from it."

Takoma Park, D. C.

ABOUT WOMEN

— Doane College, Crete, Neb., recently called as instructor in the Old and New Testament and in Christian Evidences, Rev. Laura Wild, formerly pastor of Butler Avenue Congregational Church, Lincoln, Neb.

— Charlotte Brontë's husband, Rev. Arthur Bell Nichols, is now approaching his 90th year. Yet over fifty years ago the famous novelist was advised not to marry him on account of his ill-health.

— A trained nurse is permanently employed by the royal family of England. Her name is Miss Fletcher. This is a precaution against sensational rumors which would immediately arise whenever it became known that a nurse had had to be summoned from a hospital.

— Miss Alice Roosevelt's coming marriage will mark the tenth wedding held in the White House. The first to occur was that of Miss Todd, of Philadelphia, a cousin of Mrs. Madison, in the winter of 1811. The bridegroom was a young member of Congress, John G. Jackson, of Virginia, who became later the great-uncle of Stonewall Jackson.

— A Western railway is introducing women as station agents in the smaller stations. The innovation started a year ago, when one woman was installed. Her station was discovered to be the best kept one on the road, and the one most free from rowdiness. The woman agent is also found to display more tact in handling people than men do.

— There is one woman in France — Mme. Dieulafoy — who has official permission to dress always as a man. She accompanies her husband on his famous travels of exploration in the East. In the dim places where the two discovered the palaces of Darius I. and Artaxerxes II, it is safer to be a man than a woman.

— Marc Hilye, in an article in *Le Correspondant*, calls the Swedish woman the most Amazonian of her sex. She learns marksmanship and military drill. As early as the eighteenth century, women of property had a vote in their own commune. The Swedish woman's progress in education is carried on by the Frederika Bremer Union. Since 1873 women have had the right to take university examinations in all the faculties, except that of theology. There are at present more than 100,000 unmarried women in Sweden who have to earn their own living.

Cousin Elizabeth's Sleeping Powders

MISS ELIZABETH WENDELL was a frail little body of delicate health, and nervous, and any unusual bit of excitement or effort overtaxed her.

A number of cousins were making a week end visit and the house had been full of gay chatter all day long. Miss Elizabeth had been a sufferer for years, and she knew well how to run away for a few minutes at a time to gather strength, for she liked to enter heartily into all the good times without casting a shadow over them. However, the day had been a good deal of a drain on her, and at nine o'clock, with strained face and tremulous lips, she asked to be excused and bade them good night.

They looked at each other in consternation as she left the room. "What a shame! She's used up again," they said. One of the cousins stole out to the kitchen and put the kettle over. A few minutes later, with a little face hot water bag, freshly filled, she knocked at Miss Elizabeth's door upstairs.

The calm voice which answered her knock surprised her, and she pushed open the door. There sat Miss Elizabeth on the edge of the bed, wrapped in her bath robe, evidently reading her Bible.

"Why, Cousin Elizabeth," exclaimed the younger woman, relieved to find her looking so comfortable, "you ought to be in bed this minute! What are you reading your Bible for, when you're so tired? I thought you did that mornings." And she shook her playfully.

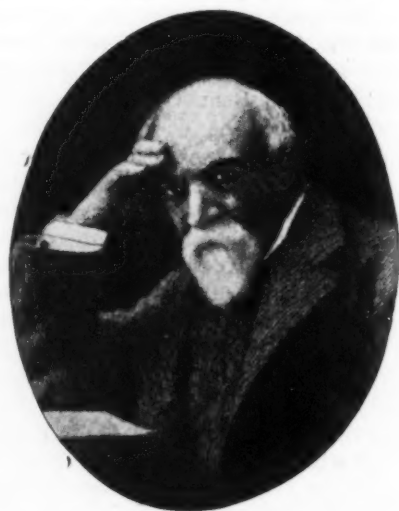
"I do, dearie, always," returned Elizabeth Wendell, "before breakfast. I'm only taking a sleeping powder now. There's nothing like the good old Book to rest me when I'm overwrought. It is my quieting potion, and 'when He giveth quietness, who then can make trouble?' See the refreshing bit I've lighted upon for tonight: 'Without were fightings, within were fears. Nevertheless God, that comforteth those that are cast down, comforted us.' You don't know how that soothes me and puts to rest all the turmoil that nerves have made. I shall sleep now like a baby." Her eyes, though full of tears, had lost their distracted look, and the strained lines were

all smoothed out of her face.

The younger cousin without a word kissed her, and went downstairs thinking. — GRACE WILLIS, in *Interior*.

DAYS WITH BROWNING

Selections by ANNIE FISHER SMITH.



1812 — ROBERT BROWNING — 1889

He at least believed in soul, was very sure of God. — *La Saiziaz*.

February 5

Grow old along with me!
The best is yet to be,
The last of life, for which the first was made;
Our times are in His hand
Who saith, "A whole I planned,
Youth shows but half; trust God; see all, nor
be afraid!"

— Rabbi Ben Ezra.

February 6

And the sin I impute to each frustrate ghost
Is — the unlit lamp and the ungirt loin.

— *The Statue and the Bust*.

February 7

All human plans and projects come to naught:
My life, and what I know of other lives,
Prove that no plan nor project! God shall
care!

— *The Ring and the Book*.

February 8

This — 'tis not what man Does which exalts
him, but what man Would do!

— *Saul*.

February 9

There shall never be one last good! What was,
shall live as before;
The evil is null, is naught, is silence implying
sound;
What was good shall be good, with, for evil, so
much good more;
On the earth the broken arcs; in the heaven a
perfect round.

— *Abt Vogler*.

February 10

..... the world
— The beauty and the wonder and the power,
The shapes of things, their colors, lights and
shades,
Changes, surprises — and God made it all!

— *Fra Lippo Lippi*.

February 11

I say that man was made to grow, not stop;
That help, he needed once, and needs no more,
Having grown but an inch by, is withdrawn:
For he hath new needs, and helps to these.
This imports solely, man should mount on each
New height in view; the help whereby he
mounts,
The ladder-rung his foot has left, may fall,
Since all things suffer change save God the
Truth.

— *A Death in the Desert*.

BOYS AND GIRLS

LISTENERS NEVER HEAR ANY
GOOD OF THEMSELVES

Three little crickets, sleek and black,
Whose eyes with mischief glistened,
Climbed up on one another's back
And at a keyhole listened.

The topmost one cried out, "Oho!
I hear two people speaking!
I can't quite see them yet, and so—
I'll just continue peeking."

Soon Dot and Grandma he could see—
Tea party they were playing;
And as he listened closely, he
Distinctly heard Dot saying:

"This pretty little table here
Will do to spread the treat on;
And I will get a cricket, dear,
For you to put your feet on."

The cricket tumbled down with fright;
"Run for your life, my brothers!
Fly, fly!" He scudded out of sight;
And so did both the others.

— CAROLYN WELLS, in *St. Nicholas*.

THE WAY 'T WAS DONE

VIOLET was getting ready for school with tears in her eyes and distress in her heart. The family all looked troubled, too. And the cause of it was Violet's tooth—a tiny tooth so loose that it was held in place only by a wee thread, but she could not get up the courage to have it taken out.

Papa and mamma had tried to buy the privilege of taking it out; they had offered a new doll carriage and countless other things dear to Violet's heart, but she could not even bear to open her mouth.

So she started off for school, a forlorn little figure with her burden of sorrow, so small to grown-up folks, but so real and heavy to little ones.

"Miss Carey will be sorry for me," thought poor Violet. "I'll tell her first as soon as I get to school."

Now, Miss Carey was the nicest kind of a teacher. Sometimes she would find a way out of troubles when even mothers had given up.

It was a very sad, tear-stained little face that Violet lifted to Miss Carey. "O teacher, I've got a loose tooth!" she said.

"Let me see it, dear," said she, taking Violet on her lap. "Why, Violet, it's the cutest little tooth! And you haven't even seen it! Wait just a minute, and I'll get it for you." And in an instant Miss Carey was holding it up in her fingers.

"Isn't it cunning?" went on the teacher, opening her desk. "I'll wrap it up in this silver paper, and after it teaches us a lesson this morning, you shall take it home in this little round box."

How interesting it seemed! Violet felt quite grand that her tooth was so important.

After school began Miss Carey held up the tiny tooth, and told a funny story of the white workers who live in a red prison, and how they want to get out and make room for bigger ones.

At noon Violet hurried home with her little box, eager to tell how her tooth had "helped teach school."

"Why were you brave enough to let Miss Carey pull it out, when you didn't want me to touch it?" said mamma.

Violet looked puzzled.

"Why, she did pull it out, didn't she?" she said, slowly. "I never thought of that. Miss Carey said it was so cunning that I wanted to see it, and she got it, and showed it to the class, and I never thought it was really out till now. Oh, how glad I am!" — *Our Little Ones*.

MARION AND THE SHADOW
MAN

MARION was in her room one afternoon, feeling very cross; for she had quarreled with her cousin Jane and had come home in tears.

"Dear me," half sighed a voice behind her, "you do make me such a lot of work!"

Marion turned around quickly, and saw a little gray-bearded man with a sad countenance, carrying a large bag quite full of something that bulged it here and there very roughly.

"Well," she exclaimed, "I don't see how that can be! I do not know you, and I certainly never told you to do anything. Who are you?"

"Why, I am the Shadow Man. I pick up and carry away all the shadows you make. You have rag men to take away the rags, junk men to take away old bones and bits of iron and such things, and of course you need to have a Shadow Man to take away the shadows. If you did not, you would soon be covered so you could not have any sunshine at all."

"What do you give for shadows?" asked Marion, with a thought of adding to her store of pennies.

"Oh, I never give anything for them. Shadows are things no one wants, so the ones who make them pay for them, though they never pay me."

"I do not understand," said the little girl. "If you get nothing, and yet I have to pay for making shadows, who does get the pay?"

"No one gets it. The shadows absorb all the pay you give for them, and a great deal of other folks' property beside," answered the old man.

"When did I ever pay for making shadows?" demanded Marion.

"Well, you were cross today with your cousin. You were to blame about wanting the doll all to yourself, and so you have paid one good afternoon's pleasure already for making a shadow on Cousin Jane's face. Tomorrow you will be sorry, but you cannot go there and enjoy yourself, so you will pay some more; and you will keep on paying, perhaps, till you have paid a very high price."

"Well, what is it to you if I do?" grumbled the child, half ashamed that she had been so foolish.

"Oh, I have to come around and take care of the shadows! See, here are some you have made today!"

The little man opened the bag and pulled out a handful. They were very light and thin, but quite broad. He laid them out on Marion's bed for her to look at. "Here is the first one," he remarked. Marion saw the shadow of a lazy girl lying in bed. "That one," continued

the Shadow Man, "I found clinging to your mother. You put it on her; for she did not sleep well last night, was tired, and needed you to help get breakfast. This one, you see, is the shadow of a hand. I found that on the side of your little brother's face."

"Yes," owned Marion, with a guilty air, "I did threaten to strike him. I raised my hand to do it, but I did not suppose the shadow would stay like that."

"Here is a small shadow I found on dear Aunt Caroline's heart," continued the old man. "She spoke pleasantly to you when you were going to school, and you did not answer her because you were in a hurry. So the shadow settled upon her. Of course, you did not mean to make her unhappy, but you should be more thoughtful."

"What," said Marion, as she felt her cheeks burn at the sight of the great heap of shadows before her, "do you do with them?"

"I take them where it is sunshiny and keep them in the light, hanging them upon lines, usually, till they bleach out, then I bring them back. The things you have done to make people feel badly you remember when I return them. If you keep kind and true, these shadows will remain white, and you will not notice them; but if you keep on making new ones, all will be black, and after a time no one will love you, because you bring a shadow wherever you go."

Marion made a sudden resolve.

"Leave those shadows here. I will take care of them myself, and I will try not to make any more."

Just then a ray of sunshine fell upon the Shadow Man, and Marion saw that it shone right through him. He seized his bag, and whirled out of sight in a moment, just as Marion's mother came into the room and said:

"Well, I declare! Here is my little girl fast asleep!" — COSTILLA G. WASHBURN, in *S. S. Times*.

Children's Sayings

— The schoolmaster asked the pupils: "Suppose in a family there are five children and mother has only four potatoes between them. Now, she wants to give to every child an equal share. What is she going to do?" Silence reigned in the room. Everybody calculated very hard, till a little boy stood up and gave the unexpected answer: "Mash the potatoes, sir." — *Christian Register*.

— The mother of the family stood in the reception hall, says *Household Words*, with her eyes fixed on the rather dowdy applicant for a position in her nursery. "Why were you discharged from your last place?" she asked, shrewdly. "Because I sometimes forgot to wash the children, me!" "O mamma," came in chorus from the children hanging over the stairs, "please engage her!"

— A little girl of seven or eight years stood one day before a closed gate. A gentleman passed slowly. The little girl turned and said to him: "Will you please open this gate for me?" The gentleman did so. Then he said kindly: "Why, my child, couldn't you open the gate for yourself?" "Because," said the little girl, "the paint's not dry yet." — *Ladies' Home Journal*.

EPWORTH LEAGUE PAGE

Edited by Rev. G. F. Durgin.

Freedmen's Aid

A LOOK through the annual report of the Freedmen's Aid and Southern Education Society leaves one with the conviction that no better benevolence and no larger and more essential missionary work exists in the church. After the close of the Civil War, tens of thousands of emancipated slaves flocked into our church; the effort to meet the demand of education for them resulted in organizing this society in August, 1866.

Only two members of the first meeting are still living — Bishop Walden, president of the board, and Dr. Richard S. Rust, its long honored corresponding secretary. Dr. Rust was a native of Massachusetts, going to the ministry from our church at Ipswich.

The progress of the work is marked in no better way than by the fact that the senior corresponding secretary, Dr. M. C. B. Mason, is a colored man and a product of the schools of this society. Dr. W. P. Thirkield is the other secretary.

Careful estimates show that 200,000 or more pupils have received instruction in these schools; 3,000 have entered the ministry, 12,000 have become teachers, 800 have entered the medical profession.

Best of all, tens of thousands of girls have been educated and trained for Christian work in the home, the school, and elsewhere, and are fitted to give help in the mental and moral betterment of their people.

In thirty-nine years, the society has expended \$7,819,397 in educational work. The value of school property now owned is \$1,683,231, and of equipment and furnishings \$143,808.

The society now maintains 45 schools for white and colored people, and employs 614 teachers. The total number of students the past year was 11,560.

Receipts from students for tuition and room rent, exclusive of board, last year, amounted to \$89,679, showing a good measure of self support.

The advance last year was, in attendance, 22 per cent., and in self support 54 per cent.

The regular Conference collections, for the last fiscal year, amounted to \$105,607, an increase of \$1,562 over the previous year. Special Conference collections for special work add \$20,344 to these receipts.

Cash gifts for individual schools, specially designated by the donors, amount to \$35,441, making a total of receipts for all purposes of \$161,393.

There is a marked advance in giving by the people in the territory where the schools are located.

Lincoln Birthday Sunday, Feb. 11, is appointed for the anniversary of this society, and for taking the collection in the churches.

Rev. Dan B. Brummitt, assistant editor of the *Epworth Herald*, has prepared an interesting illustrated service for this anniversary, entitled "The New Emancipation."

League Locals

The chapter at West Quincy recently elected the following cabinet: President, Miss Maud Hodgekinson; vice-presidents, Ernest Williams, Misses Dora Clarke, Hilda Francis, and Clara Thorne; secretary, Miss Beryl Hannant; treasurer, Miss Annabelle Scott. The average age of the officers is nineteen years, none being more than twenty two.

The field secretary idea is growing; and its latest development is the best. Miss Addie G.

Gardner, an unusually efficient worker on all lines in the church and especially in the Epworth League, has been secured by her own church, the Highlands Church, Dorchester, of which Rev. George Alcott Phinney is pastor, to become field secretary. Her work will combine that of the home missionary, the deaconess, and pastor's assistant, in which will be included some clerical work. Miss Gardner comes of good Boston Methodist stock, her grandfather being one of the founders of South Boston Methodism. She has been connected with the Dorchester *Beacon* for some years. She has marked ability for this new position. Mr. Phinney has provided the financial support for this work. If Epworth Leagues could take up this plan and put a worker into the local church, in many of our larger fields, great progress could be made, in building up League, Sunday school and general interests, and in welcoming strangers.

Rev. J. R. Randall, Attleboro, Mass., has an enthusiastic Bible study class of forty members. This began work since the holidays, and has a set term and required amount of work. Friday evenings are given to this class, and nothing is allowed to break in upon the night. During the first half of this season this plan was successfully worked with a mission study class, which had thirty-five members.

Dr. Matthias S. Kaufman, writer of the excellent notes on the prayer meeting topics, for this page, writes: "Brother Oliver's acceptance of the field secretaryship delights me beyond expression. In my judgment, he is eminently fitted for the position, and the need of such work is now very great. How rejoiced I shall be to see new life put into our New England League."

For Leagues wanting a delightful and profitable evening we suggest the consideration of a "Patriotic Night," as planned by Dr. R. L. Greene, pastor of Immanuel Church, Waltham. This includes war songs and other patriotic music, an orchestra, and Dr. Greene's thrilling lecture, "What a Drummer Boy Saw in the Civil War."

Dr. Franklin Hamilton gave his lecture, "The Land of the Mikado," at Newtonville, Jan. 24 to a crowded church. This was a former charge of Dr. Hamilton's. The lecture was pronounced unusually fine.

Field Secretary's Letter

MY DEAR LEAGUE FRIENDS:

After the very polite and hearty introduction which I have received at the hands of my friends, the next thing in order is to know who you are. We must make a great deal of the "personal touch," of which we are hearing much these days. Moreover, there are important events coming of which I want to write you personally. Will you, then, send me at once the names and addresses of your pastor and officers, stating the Conference and the district. Mention, too, whether you are a "Rev.," "Mrs.," "Miss," or "Mr." It may save embarrassment to some one — it surely will to me.

I am sorry that there is to be but one field secretary, for he dislikes to refuse the kind invitations to speak, but for the present he must decline the requests of single Leagues, unless of special importance. I am but one, and must arrange my time so as to meet the largest number of leaders. Mark you, I said leaders, not Leaguers! I believe we can get more done for God by marshaling the leaders and giving ourselves unstintingly to renewed effort, than by speaking in great meetings to every Leaguer in the district. If the time of enthusiastic mass meetings is over, as some say, the time is at hand for enthusiastic leadership on the part of more of our young people.

A presiding elder said to me, "Help us solve the problem of the devotional meeting — the Sunday evening service is a source of real disappointment." Will you, then, write me frankly about your meeting? Why do you have one? Who leads? Who comes? What are the results? I could ask more questions, but let me hear from you about your failures and successes. Yes, successes; we do have them — we must, if

we believe He lives and cares. I await your answer.

Yours for service,

WM. B. OLIVER.

36 Bromfield St., Boston.

PRAYER-MEETING TOPIC

A Life Refined and Perfected by Its Trials

Sunday, February 18

REV. MATTHIAS S. KAUFMAN, D. D.

DAILY BIBLE READINGS

- Feb. 12. The education of affliction. Psa. 119: 67-71.
 Feb. 13. Pruning for the sake of fruit. John 15: 2.
 Feb. 14. Sharing Christ's suffering and glory. Rom. 8: 17, 18.
 Feb. 15. The fellowship of Christ's sufferings. Phil. 3: 10.
 Feb. 16. Suffering for the kingdom's sake. 2 Thess. 1: 4, 5.
 Feb. 17. The trial of faith. 1 Pet. 1: 6, 9.
 Feb. 18. Topic — A Life Refined and Perfected by Its Trials. 2 Cor. 4: 11-18.

"And though severe the cure,
 At sorrow's touch must perish
 The sins we fain would cherish,
 It makes so pure, so pure.
 The cross to me is dear,
 It brings the Saviour near."

Pain and evil of any kind in the universe of a God of infinite power and infinite love has ever been among the deepest mysteries. It troubled Job and has disturbed many of the greatest thinkers. Sin, we say, had its origin in the voluntary abuse of moral freedom. So dreadful a thing is sin and so closely interwoven with the constitution of the universe, that it can be exterminated only through pain and suffering. Even the pure, spotless Son of God, in atoning for sin, was compelled to endure torture and agony. In some sense He "was made perfect through suffering." By reason of the human limitations of His personality, "He learned obedience in the things that He suffered." If such painful experiences were necessary for Him, shall the disciple expect "to be above His Lord" in these things?

The Dark Hemisphere

This is the heading of a chapter in that highly commended book, "God's White Throne." What a beautiful title! Clouds and thick darkness may shut the throne from our feeble vision, but when these are penetrated and it stands out in its realness, we find it white with infinite love, purity, perfection. We must expect darkness in a word that has been blackened by sin. But the more we know of God the surer we feel that there is a loving and all-wise Personality at the heart of this universe, and He will bring in the reign of light.

The author of this book is Rev. Byron Palmer, D. D. His home is in Ashtabula, Ohio. God has permitted him to pass through deep, dark disappointments, sufferings and trials, such as few men have been called upon to endure. Bishop Moore says of him: "A stalwart frame, a benignant countenance, marked natural ability, reinforced by the best training of our best schools, a simple and luminous piety, gave to the young minister ample endowment

A Bad Stomach

Lessens the usefulness and mars the happiness of life.

It's a weak stomach, a stomach that can not properly perform its functions.

Among its symptoms are distress after eating, nausea between meals, heartburn, belching, vomiting, flatulence and nervous headache.

Hood's Sarsaparilla

Cures a bad stomach, indigestion and dyspepsia, and the cure is permanent.

Accept no substitute.

CERTIFICATE OF PURITY



This is to Certify that Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is purely vegetable and does not contain any calomel, mercury, creosote, morphine, opium, strychnine, cocaine, nitrate potash (salt-petre), bromide potassium, narcotic alkaloid, whiskey, wine or any harmful or habit producing drugs. Swamp-Root was discovered through scientific research and study by Dr. Kilmer, who graduated with honors and is now actively engaged in the practice of his profession, which calling he has successfully followed many years.

{ State of New York, County of Broome, } S. S.
City of Binghamton, }

Jonas M. Kilmer, senior member of the firm of Dr. Kilmer & Co., of the City of Binghamton, County of Broome, State of New York, being duly sworn, deposes and says that the guarantee of purity of Swamp-Root, as described in the foregoing certificate, is in all respects true.

Subscribed and sworn to }
before me April 26. 1898. }

Jonas M. Kilmer



Jerome B. Hadsee
Notary Public

Dr. Kilmer's Swamp-Root is not recommended for everything, but if you have kidney, liver or bladder trouble, it will be found just the remedy you need. Swamp-Root makes friends.

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for a noble career. But in the full fruition of early hope and success, disease smote the stalwart frame and denied the leadership already won. His physical sufferings, great as they were, were dwarfed by the agonies of his soul, as his laudable ambitions were thwarted and his high ideals crumbled like a frosted leaf. There was silence for a moment, even his groanings were stilled; then his faith chanted victory. 'Though He slay me, yet will I trust in Him.' Then it was that he saw the great white throne and Him that sat on it."

School of Sufferers

It looks very much as though this were the highest department in God's great university. Here is where the hardest and most magnificent lessons of life are learned. To transmute faulty, sinful human beings into God's ideal of what man should be demands very severe processes. "To suffer well," says Bushnell, "requires a participation of what is divine." Therefore, we need a continual discipline of

occasions, poverty, sickness, bereavements, losses, treacheries, misrepresentations, oppressions, persecutions. We can hardly have too many for our own good, if only we receive them as the Saviour did His cross.

Stepping Stones

1. The trials of life are stumbling blocks to the disobedient. But to the faithful, trusting Christian they are stepping stones up the slopes of perfected character.

2. They should teach unwavering trust in God. A school of deaf boys and girls was asked by writing on the blackboard this question: "Why is it that you are both deaf and dumb, while I can speak and hear?" A bright little boy stepped to the board and promptly wrote: "Even so Father, for it seemeth good in Thy sight."

"Spare not the stroke; do with us as Thou wilt. Let there be naught unfinished, broken, marred; Complete Thy purpose, that we may become, Thy perfect image, O our Saviour, Lord."

Norwich, Conn.

"Vox Divina"

Preach the good news, and preach it with a bugle note. Don't use the *vox humana* or the tremolo stop too much. Pull out the *vox divina*, and now and then let on the *diapason*. We have not sufficiently exalted the Christ as Lord and King. We have not sounded enough the note of unconquerable faith. We keep Him nailed to the Roman cross, as if we had forgotten that His life knew only six hours on the cross and unnumbered ages on the throne. The print of the nails will never fade out of His palms, but they are hidden by the sceptre which He holds. We plead so much and seem so helpless that we need, to stir the hearts of strong men, a sermon now and then upon "All power is given unto Me in heaven and in earth." While we preach His power and lordship, there will still be ample room for His humiliation in our behalf, and the love that knew no limit.—Dr. Charles L. Goodell.

From Address at Funeral of Mrs. Sarah L. Keen

BISHOP CYRUS D. FOSS.

[Delivered in Arch St. Methodist Episcopal Church, Philadelphia, Jan. 29.]

We are assembled today to celebrate a coronation. When the present King of England was born, all persons about him at once thought of him as the heir to a throne; and his nurture, training, education and discipline were arranged to prepare him for the destiny before him. At length, after he had passed middle life, the great hour came—he sat upon the throne, and on his head was placed a crown. For seventy-eight years the King of kings has had in training for a crown and a throne the richly endowed, greatly beloved and deeply lamented friend around whose silent form we are now gathered. We are here to celebrate her victory and her enthronement; not, indeed, without a deep sense of loss. Her children, her children's children, and other near kindred and loving friends, and very many of her co-laborers and followers in the great work in which she was so conspicuous a leader, mingle tears with their congratulations. Yet, this must not prevent us from taking our part with angels around the throne and with "the spirits of just men made perfect" in lofty praises for her victory and triumph.

Sarah Longacre Keen, the first child of James Barton and Eliza Stiles Longacre, was born in Philadelphia, Feb. 20, 1828, and died in the same city, Jan. 25, 1906. She was of excellent ancestry and parentage. Her childhood home furnished opportunity for intellectual inspiration, high moral purpose, and genuine religious motives. At the age of fifteen the bright girl was happily converted in the old Union Methodist Episcopal Church in this city in a revival meeting in which there were two hundred conversions. . . . For a time she was a guest in the home of Bishop Jones; and the example and words of the apostolic Bishop and his saintly wife so impressed her that she resolved that when she came to have a home of her own it should never be without a family altar. At the age of nineteen she was married, May 6, 1847, to John F. Keen, with whom she spent forty-four years of a well nigh ideally perfect wedded life. At about this time her mother became very greatly interested in the special meetings for the promotion of the higher life led by Dr. Walter and Mrs. Phoebe Palmer. She often attended them with her daughter, and at one such meeting held by Mrs. Lankford at the house of Mrs. Boswell in this city, Mrs. Keen devoted herself entirely to Christ with a resolute purpose of full self-surrender of her own liberty to the will of God and the devotion of herself to more active Christian work. . . . She was an active teacher of a Bible class in the Sunday school, and led meetings at camp meetings and elsewhere; and in other ways showed extraordinary activity for so young a disciple. In the winter of 1848 her mother commenced at her own home the "Tuesday meetings," which were held continuously for thirty-eight years. After her mother's death in 1850 Mrs. Keen and her father continued them; and after the father's death she, with her brother, Rev. Andrew Longacre, had charge of them. During the six years of her life spent in the country near Chestnut Hill she never neglected to come to the city to lead these meetings. At her country home she gathered the children of the neighboring farmers for a Sunday-school every Sunday afternoon, and in the evening held a prayer-meeting for the older members of the families; and on Thursday afternoons held a class-meeting in the Haines Street Church. Thus did the young wife, with her increasing number of children, for six years hold four religious meetings every week.

In 1870 Mrs. Keen became deeply interested in the Woman's Foreign Missionary Society, and for more than thirty years she was the corresponding secretary of the Philadelphia Branch, resigning only a few months before her death, when she felt, as her friends had long perceived, that her declining strength was no longer equal to the enormous burdens of the office. For a long time she had been praying God to point out to her an able and fit successor, and to her great joy her prayer was at length clearly answered. Her last appearance

in public was at the annual meeting of the Philadelphia Branch at Warren, Pa., last October. Frail as she was, she insisted upon attending the meeting, and there delivered her last message, and came home to die. From that time she failed rapidly. Scarcely a day passed during her last illness in which she did not find strength to dictate letters to all parts of the missionary field at home and abroad—encouraging, advising and loving letters. Less than one hour before her last breath she was advising with one of her daughters as to missionary work in Foochow, and urging the necessity for better equipment of the hospital there. Besides these two chief lines of her personal religious activity she was greatly interested in, and had official relation to, the Young Women's Christian Association, the McAll Mission, the Methodist Home for the Aged, and the University Hospital.

Such in far too brief and barren outline are the milestones of a signally endowed, intensely consecrated, and useful life. What was the secret of her life? I hold it up before your eyes. This is the well-worn Bible from which she derived her daily food for more than thirty years, and its predecessors had nourished her from early childhood. In this sacred Book she had marked a great many passages, and had doubly marked not a few. . . . Two passages were of very great comfort to her in the darkest period of her life. Let me not say darkest, but rather saddest. There was always light upon her path, even when clouds hung heaviest above it. The 34th Psalm, which for three thousand years has been many times blessed to multitudes of God's suffering saints, was her very frequent refuge; and beside it in this Bible I find this note: "My first light since Aug. 12, 1891"—the date of the death of her husband nine months before this entry. Referring to the same time, she was sitting in my parlor, and, after a long conversation about other matters with Mrs. Foss and myself, said: "I want to tell you something." She then referred in a few most touching words to those nine months, to her overwhelming sense of desolation, and to her need of human help as well as Divine comfort. I understood it all. I knew what "a strong staff and a beautiful rod" she had lost. Her husband had been to her a perpetual support, a most thoughtful care-taker, a most true and devoted lover. When he first met her he literally "fell in love at first sight." The tall, exquisitely beautiful, slender, courtly, somewhat delicate girl of nineteen at once captivated his eyes, his mind, and his heart; and as she developed into the mature woman, the consecrated saint, and the spiritual leader, his admiration and his devotion continually grew. He was ten years her senior, and from their marriage till the end of his life he relieved her, as far as possible, from all temporal cares, so that she might devote the strength of her life to the incessant labors of spiritual and missionary leadership providentially thrust upon her. His religious experience was deep and clear, but undemonstrative. Many of us can never forget his frequent words of modest but confident testimony in the prayer-meetings of this church. So when he was taken from her she missed unutterably not only his companionship, but also his thoughtful aid. She told us that in reading Isa. 30: 19-21, that most sad experience came to an end, and opposite those verses she had written: "The first lifting of the sense of desolation."

Between the lids of her Bible I also found other things placed there by her own hand. Among the rest some verses entitled, "A Worker's Song," of which I will read but two:

"It is not for me to order
The work that I have to do;
My eyes must follow the Master,
And ever His will pursue,
And therefore I wait and listen,
For as soon as I hear His voice,
Forward I press with gladness,
And even in toil rejoice.

"Sometimes I am growing weary,
And by troublous cares oppress,
And the Master, in His pity,
Dismisses me to rest.
And, again, when I have not earned it,
In His kindly, great regard,
He loads me not with wages,
But munificent reward."

There were also there quite a number of pencilled sheets of notes of Bible readings and addresses. . . . I soberly think that if she had turned her attention to evangelistic work she might have been as a Bible reader and an inspiring evangelist among the very best. I also

believe that if, instead of incessant missionary correspondence, she had turned her attention to authorship, she might have written books of practical devotion equal to any I have read.

I have already referred to the last public meeting she attended. What happened there was so characteristic and so impressive that I must briefly lay it before you. In presenting the resignation of her corresponding secretaryship she said: "Friends, I want to resign. It is hard, but I know it is time for me to do this. I have served you as best I could for thirty-three years. I have tried to do the duties to which God called me, and called with a louder voice than any human voice could speak. When you find trials you did not expect, take the duty up, and you will find God nearer than the pain of your heart. None of you can feel the cross of public work heavier than I—it took me seventeen years before I could work publicly. I thank you with all my heart and soul, and you know how I love you every one. I ask for my successor just as great love and loyalty as you have given me. For months I have prayed for her every day, and intend to do so as long as I live." And then later and near the end of the meeting in her closing address she said: "God always keeps our work ahead of our hands. Strength grows by effort. 'He shall supply all your need'—that will be more than your ability—it will not be for your delight or pleasure, or because you think you can do it better than some one else, but for Him. Will you go to God and let Him supply all your need? It will mean trial; some of us need trials of patience, humility, temper, and so on—all these things have God back of them—not the disagreeable person; but God wants you to let His blessed hand be placed on the throbbing pulse and beating heart and take all the fever out of them, and you realize that your work is for God, for the New Jerusalem, for the church of the new covenant. Every trial you bring to Him gives you a better view of Him. . . . I had so wanted a big balance in our treasury to begin the work of the year, but it is not there. Shall we reduce our amount, or will you try to meet the necessities of the case? Will you be willing to leave the matter in the hands of your corresponding secretary, and let Him lead her and tell her what He wants her to do?"

Then came one of the most impressive scenes of the entire Branch meeting. Mrs. Keen asked the Conference secretaries to rise and say just

In Matchtown

Fortunately no Faith was Required,
for She Had None

"I had no faith whatever, but on the advice of a hale, hearty old gentleman who spoke from experience, I began to use Grape-Nuts about two years ago," writes an Ohio woman living in Barberton, who says she is 40, is known to be fair, and admits that she is growing plump on the new diet.

"I shall not try to tell you how I suffered for years from a deranged stomach that rejected almost all sorts of food, and assimilated what little was forced upon it only at the cost of great distress and pain. I was treated by many different doctors, and they gave me many different medicines, and I even spent seven years in exile from my home, thinking change of scene might do me good. You may judge of the gravity of my condition when I tell you I was sometimes compelled to use morphine for weeks at a time.

"For two years I have eaten Grape-Nuts food at least twice a day, and I can now say that I have perfect health. I have taken no medicine in that time—Grape-Nuts has done it all. I can eat absolutely anything I wish without stomach distress. I am a business woman, and can walk my two or three miles a day and feel better for doing so. I have to use brains in my work, and it is remarkable how quick, alert and tireless my mental powers have become." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Read the little book, "The Road to Wellville," in packages.

what they would do to help the new corresponding secretary. One pledged the Pittsburg Conference to do its utmost, and asked that the delegates who agreed with her would rise. The entire delegation rose. Then Mrs. Keen asked all of them who would pray for the new secretary to lift the right hand. Of course every hand was raised. Then she called on each Conference in turn, and every member rose with uplifted right hand. What a splendid scene! A great captain, scarred in a hundred battles, at the end of many hard but triumphant campaigns, hands her sword to the strong young captain who is to take her place and retires to her tent, where presently she hears a voice saying: "Come up higher; enter into the joy of thy Lord. Take thy crown and sit down on thy throne." Then the everlasting sunburst!

Listen to a few words from one of the last letters she ever wrote, addressed to the president of the Woman's Foreign Missionary Society: "It was such a lovely idea in all those dear women that met at Seabright in October to send me each a letter. I cannot tell you how it touched me. The blessed Lord does not leave the weakest and least important of His children without occasional messages from Himself when their hearts are open to receive them. Some portions of His Word have been of such unfathomable fullness and refreshment that my mind goes back to them again and again like a child playing in the summer, always seeking the flowing spring.

"All the time you were at Seabright and in New York my prayers were with you. As the work broadens, and elements come in from one side or another, I do pray that the Holy Spirit may keep the workers, new and old, true to the first principles of the Society — to preach Christ to a world sitting in darkness; and that the machinery or mechanism of the work may be kept steadily working out the product of the love of God in Christ made known to the world. As far as I have heard, all the decisions at the Executive Meeting showed that God was answering the prayers for wisdom, that I am sure were constantly poured out before Him."

Of course, such a life in the midst of multitudinous public duties furnished opportunity for still more multitudinous private ministrations, the record of which abides in loving hearts and is also treasured up in the book of the recording angel. One dear old friend of hers when about to die charged her nurse to admit no callers, and said: "If, however, an angel from heaven calls to see me, it will be Mrs. Keen; let her in."

"When such a soul, familiar with the skies,
Has filed its urn where heaven's pure waters rise,
And once more mingles with earth's meaner
things, —
'Tis even as if an angel shook his wings,
Immortal fragrance fills the circuit wide,
And tells us whence such treasures are supplied."

Magazines

—The *World's Work* for February opens with a full-page portrait of Mr. Frank Damrosch, concerning whom and his great School of Music an account is also furnished. Excellent illustrated articles are supplied concerning Kansas City's fight for beauty, the "Marvels of Photography," the immense 87,000 acre ranch in Oklahoma, Japan since the war, the "Future of Haiti," and the "Diplomatic Masters of Europe." Other solid pieces of an extremely informing character deal with "Life Insurance," the "Army as a Career," the Senate of "Special Interests," how a woman may invest a small sum, and the proclamation of "a fair-minded open shop employer." This last is Mr. John A. Hill, president of the Hill Publishing Company of New York city, who frees his mind to his workmen in a very sensible way, declaring, among other things: "If the officers of a labor union run this concern, some one else will own it — I won't." (Doubleday, Page & Co.: New York.)

—The February *Popular Science Monthly* discusses the "Honor System in American Colleges," by which it means the taking of examinations on honor, which it thinks has been somewhat impaired through the trickery and ruffianism that have crept into college athletics, demoralizing the student character. There is an interesting article by Prof. Joseph Jastrow on "The Lapses of Speech," and another by

Prof. E. W. Bowen on "What is Slang?" The writer strongly calls attention to the fact that slang is not to be absolutely condemned as a source of corruption in speech, but is to be considered also, and perhaps mainly, as an important factor in the growth of our vernacular, repairing the waste which necessarily occurs in every spoken language, restoring its freshness and vigor. This comes especially from two sources — from the reviewing of archaic phrases and terms long disused, and from the happy inventions of new, racy, forceful terms. (Science Press: New York.)

—*Current Literature* for January well fills out its usual departments: Literature and Art, Religion and Ethics, Science and Discovery, Music and the Drama, Recent Poetry, Recent Fiction and the Critics, and has three stories besides. Under the heading "Persons in the Foreground," it gives articles and portraits concerning Norway's new king, Sarah Bernhardt, Mrs. Lowell, President Harper, and Lloyd C. Griscom, the youngest American diplomat. (Current Literature Publishing Company: 34 West 26th St., New York.)

—In the *Methodist Magazine and Review* for February special prominence is given to Canadian topics. Two handsomely illustrated articles treat "Fine Art at the Canadian National Exhibition," and "The Epic of the St. Lawrence, from the Lakes to the Sea," and a review of the *de luxe* edition of the brilliant Canadian poet, Bliss Carman, is given, with fine portrait. "Dr. Barnardo and His Work," and a character sketch of "Queen Alexandra," by W. T. Stead, are also well illustrated. (William Briggs: Toronto.)

—The *Treasury of Religious Thought* for February has a portrait of and sermon by Rev. Geo. R. Lunn, of Schenectady, also excellent discourses, or extracts from such, by Dr. C. E. Jefferson, Frederick F. Shannon, Joseph H. Twichell, and many more. (E. B. Treat & Co.: New York.)

—The *Arena* has in its current number articles by the editor on Roy D. Handy, "News paper Cartoonist," Edwin Markham, the "Poet Prophet of Democracy," Watson L. Gill, the "Apostle of Democracy in Education," and "Democracy's Call to the Statesmanship of Today." Other articles are on S. M. Jones, the "Golden Rule Mayor"; "The Economic Struggle in Colorado"; and "Maurice Maeterlinck, Symbolist and Mystic," this last by Dr. Archibald Henderson. (Albert Brandt: 5 Park Square, Boston.)

—The January *Out West* is mainly occupied with two profusely illustrated articles, namely: "The Salton Sea Menace," and "The Desert Botanical Laboratory of the Carnegie Institution of Washington." The former tells of the grave peril in which just now lies a considerable part of Southern California, which is below the level of the sea, from the threatened irruption of the entire Colorado River through the Imperial Canal, which draws its waters from the river, but was not properly built, there being no suitable head works at the intakes to control the amount of water that shall come. Great damage has already resulted and more is feared. (Out West: Los Angeles, Cal.)

—The *Homiletic Review* is greatly improved over what it was a few years ago. The new editor is certainly abreast of the times, and there is very much in the magazine that one can in no way afford to skip. One of the very best articles in the February number is by Dr. Camden M. Coburn, on "Early Bible Narratives Reinterpreted." He takes up the creation,

showing the narrative to be, unquestionably, an early Hebrew hymn, written in the same picture language as the Babylonian account, though expressing a very dissimilar spiritual conception, in no way intended to teach science, of which the writer knew nothing but what he had learned from his Babylonian masters, and not for a moment to be taken as literal prose geologic or astronomic history. A second installment is given of the symposium by leading authorities on "Present-day Preaching in the Light of Modern Biblical Criticism." Those who take part this time are Dr. M. Douglas MacKenzie, president of Hartford Theological Seminary; Dr. Shailer Mathews, professor of systematic theology, Chicago; Dr. Teunis S. Hamlin, of Washington; Dr. James Orr, of Glasgow; Dr. W. S. Woodbridge, of Tufts College; and Prof. W. F. Adeney, of Manchester. All, without exception, speak strongly in favor of Biblical criticism and its great benefit every way to the preacher. They say: "That minister is untrue to himself, untrue to his time, and untrue to his Bible who does not master critical methods." "There is no necessary hostility between Biblical criticism and earnest evangelistic preaching." "It is unpardonable and suicidal for the preacher to be blind to criticism." The editor himself declares that "a large portion of the Bible, notably the early chapters of Genesis, would be excluded from the lectionary if people were to decline to recite words in their natural sense admittedly untrue." Yet there are some who still insist that these early chapters of Genesis are literal history! (Funk & Wagnalls Co.: New York.)

—The February *World Today* has an appreciation (with portrait) of President Harper, by Pres. E. B. Andrews. He will do well to read these pages who wants reliable information concerning "The Trolley Car as a Social Factor," "Workingmen's Insurance," "The Government as a Home-Maker," through its Western irrigation schemes, the "Erie Canal and Freight Rebates," the "Feast of the Lilies" at Nola in Italy, "The Kansas Land Fraud Investigation," "Our Parental Schools," "Last Scenes in the Russo-Japanese Drama." Portraits are furnished of Henry Smith Pritchett, Franklin W. Hooper, Frank W. Gunsaulus, Edward P. Bacon, Edith Wharton, and Geo. W. Boschke, the last being the engineer of the great Galveston sea wall, which is described. The review of the Events of the Month, the Making of Tomorrow, and new books are all well done. (World Today Co.: Chicago.)

—*Scribner's* for February opens with "Joseph Jefferson at Work and Play," closes with "The New China," by Thomas F. Millard, and has between them, among other things, a story by Edith Wharton, a poem by Harriet Prescott Spofford, and an article on the moose by Ernest Thompson Seton. Mr. Millard significantly quotes the remark to him of a Chinese official, "The future contains no yellow peril for Europe or America, but it does contain one for Europeans and Americans in Asia unless your nations and people learn to treat Asiatics with more consideration." This is the voice of the new China, says the writer, and it is to be heard and considered. We fervently pray that it may be. (Charles Scribner's Sons: New York.)

—*Lippincott's* for February has a novelette by Jennette Lee, entitled, "One Way of Love," an article on "Early Days of Opera in America," a poem, "Love's Confessions," by Ella Wheeler Wilcox, and half a dozen good short stories. (J. B. Lippincott Co.: Philadelphia.)



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Quickest after-dinner shiner. Always ready for use. No dust.
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THE SUNDAY SCHOOL

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Lesson VII -- February 18

A DAY OF MIRACLES IN CAPERNAUM

MARK 1: 21-34.

TIME. — Probably early in A. D. 28.

PLACE — Capernaum, which means "Village of Nabum." It became the home of Jesus after His rejection from Nazareth. Here He preached and did "many wonderful works;" here He called to be His disciples Peter, Andrew (see last lesson), and Matthew. The citizens rejected Him and He pronounced a woe upon the city (Matt. 11: 23; Luke 10: 15; Revised Version). From the gospels we learn that Capernaum had at least one synagogue, a Roman garrison, and a custom house; that it stood low (John 2: 12; Luke 4: 31) on the lake shore (Matt. 4: 13), "on the way of the sea," which probably means on the great road from Damascus to the Mediterranean. A comparison of several allusions to it implies that it lay on or near the Plain of Gennesaret at the northwest corner of the lake. Two sites have divided the authorities: Khirbet el-Minyeh and Tell Hum, both heaps of ruins, the first on the north corner of the Plain of Gennesaret, the second standing two miles and a half from the mouth of the Jordan. Of late the balance of opinion is decidedly in favor of Minyeh.

HOME READINGS. — Monday — (Feb. 12) Mark 1: 21-34. Tuesday — Matt. 8: 23-34. Wednesday — Matt. 15: 21-31. Thursday — Luke 6: 6-11. Friday — Luke 9: 37-45. Saturday — Isa. 42: 1-7. Sunday — Psa. 6.

GOLDEN TEXT. — "He healed many that were sick." — Mark 1: 34.

How universal is sickness! How various are its forms! It has been said that death is the great leveler of humanity, wiping out all distinctions of place or fortune. But sickness does this before death arrives. A sick king is as pitiful and helpless as a sick peasant, and the queen languishing in weakness and pain is not above her maid. Soon or late, except to the very few to whom comes sudden death, sickness is the experience of all men. The agents of disease, which science now tells us are an army of invisible foes, lay perpetual siege to the fortress of life, and they penetrate the thickest walls and break through gates of brass. Against these remorseless besiegers the best skill and ingenuity of the wisest are constantly employed. On the streets of the great cities an army of men, day and night, may be seen fighting against the filth that is the menace of disease; and out before the march of great armies go corps of sanitary inspectors searching after the hiding places of germs which are more to be dreaded than an army with guns. Sickness is the great pathos of life. It touches strong men, and they turn pale and falter and fall out of the ranks of life; it breathes upon the face of beauty, and all its loveliness vanishes. In an hour it humbles the pride of the most boastful, and the touch of its fingers turns the gladdest laughter into sighing. Yesterday a thousand men were upon the streets; today they are not seen, and their friends say: "They are sick." Some of them will never be seen upon the streets again; some will appear after a while pale and wasted as if recovering from sore wounds in battle. So when Jesus came to minister to the sick He came into the very heart of human sorrow and sadness.

The Meaning Made Plain

I. *Jesus Teaches with Authority* (Verses 21, 22). — 21. They — five persons: Jesus, Simon, Andrew, James and John. Went into ["go into"]. — The present tense in narrative is characteristic of Mark. Capernaum was now regarded as Jesus' "own city" (Matt. 9: 1). The modern uncertainty concerning its site (see introductory note on "Place") recalls our Lord's prediction (Matt. 11: 23). The narrative of our Lord's progress through Galilee, as given by Matthew and Luke, seems to take more orderly account of time and place than that of Mark. Straightway — the same word in Greek as "immediately" (verse 10) "forthwith" (verse 29), "anon" (verse 30); used forty-one times in Mark. The phraseology seems to imply arrival on or immediately before the sabbath day. It was the synagogue, the recognized place for public worship and scripture study, that Jesus straightway entered. The Greek word "synagogue" is from a verb meaning "to gather;" the English equivalent is a meeting house. The synagogue service, which consisted of prayer, reading of Scripture, and exposition by a rabbi or by some other person competent to teach, was under the control of the civic authorities (in Jewish towns), or "elders" specially chosen had control. It furnished an excellent opportunity for Jesus to obtain access to all classes of people. (Compare Luke 4: 16-30.) Observe here "the" synagogue; it was probable the building erected by the Gentile centurion (Luke 7: 5).

22. They were astonished at his doctrine ["teaching"]. — The word for "astonished" is very strong. The reason for this astonishment is presently explained to be the method and manner of Jesus even more than the substance of His teaching. Compare the description that follows with Matthew's report of the Sermon on the Mount. That is a specimen of our Lord's teaching; this is a record of the impression made by it. Men felt the astonishing personality of Jesus as they listened. He taught them as one that had ["as having"] authority. — The change made by the Revisor is important. Jesus did not claim to be one among others having authority, but to be The Authority (Matt. 7: 28, 29). The scribes were recognized as authorities in the expounding of Jewish law, but their authority was "official and derived, not personal and original." They said, "Rabbi Somebody said this." Jesus said, "Verily, verily, I say unto you." Note the use of the pronoun "I" in the Sermon on the Mount. It was with the scribes that Jesus had His chief controversy. They were "the authors of that tradition which He claimed made void the word of God."

II. *Jesus Casts out a Demon* (Verses 23-28). — The authority assumed by Jesus is now sustained by a miracle. 23. And ["straightway"] there was in their synagogue a man with an unclean spirit. — "With" might be "in;" the evil spirit and the human spirit are thought of as being so inwrought and mutually inclosed that each was in the other. The problem of demoniacal possession is multiform. It is true that many of the abnormal symptoms recorded in the gospels resemble familiar symptoms of lunacy and epilepsy. But the direct statement, frequently repeated, of the possession of a human body, mind and soul by a foreign evil spirit which was conscious of the personality of Jesus, and (in several cases) protested against expulsion, cannot thus be explained away. The explicit language of the New Testament seems to require the reader to accept in this and similar passages a real possession by

real demons as distinct from the phenomena of insanity or disease. Observe how Mark makes the distinction in verses 32, 34. It is noteworthy also that recent advances in criminology and psychology point toward something like demoniacal possession in modern times. The word "unclean" used in a ceremonial sense of things a Jew could not eat (Acts 10: 14), and of persons he could not associate with (2 Cor. 6: 17), is used here in a moral sense, to describe the character of the demon; identical in meaning with "evil" [spirit] (Matt. 12: 45).

24. Let us alone. — Not in the earlier manuscripts, and therefore omitted from the Revision. What have we to do with thee — the idiomatic Hebrew equivalent of, What business have you here? Compare Judges 11: 12; 1 Kings 17: 18. Thou Jesus of Nazareth ["Jesus thru Nazarene"]. — This is not necessarily a taunt. Before the invention of the family name men were distinguished from others of the same name by adding the name of their father (as, for example, Simon, son of Jona), or a strong personal characteristic (as, for example, Simon the Rock — Peter), or their place of residence (as here). This is perhaps the earliest intimation that Jesus belonged to Nazareth. Art thou come to destroy us? — The phrase does not mean so much "to annihilate us" as "to ruin us." I know thee. — It was the recognition that frightened him. The Holy One of God. — The

OVER SEA HABIT

Difference on this Side the Water

The persistent effect upon the heart of caffeine in coffee cannot but result in the gravest conditions in time.

Each attack of the drug (and that means each cup of coffee) weakens the organ a little more, and the end is almost a matter of mathematical demonstration. A lady writes from a Western State:

"I am of German descent, and it was natural that I should learn at a very early age to drink coffee. Until I was 23 years old I drank scarcely anything else at my meals.

"A few years ago I began to be affected by a steadily increasing nervousness, which eventually developed into a distressing heart trouble that made me very weak and miserable. Then, some three years ago, was added asthma in its worst form. My sufferings from these things can be better imagined than described.

"During all this time my husband realized more fully than I did that coffee was injurious to me, and made every effort to make me stop.

"Finally it was decided a few months ago to quit the use of coffee absolutely, and to adopt Postum Food Coffee as our hot table drink. I had but little idea that it would help me, but consented to try it to please my husband. I prepared it very carefully, exactly according to directions, and was delighted with its delicious flavor and refreshing qualities.

"Just so soon as the poison from the coffee had time to get out of my system, the nutritive properties of the Postum began to build me up, and I am now fully recovered from all my nervousness, heart trouble and asthma. I gladly acknowledge that now, for the first time in years, I enjoy perfect health, and that I owe it all to Postum." Name given by Postum Co., Battle Creek, Mich.

"There's a reason."

Read the little book, "The Road to Wellville," in packages.

Postum Food Coffee contains no drugs of any description whatsoever.

Messiah. (Compare John 10:36; Psa 16:10; Isa 19:17.)

25. Jesus rebuked him. — Or, "it." "The diseased man speaks for the demon in him, and the demon speaks for the fraternity as all having one interest" (Balmain Bruce). Hold thy peace — literally, "Muzzle thyself." Dr. Marcus Buell renders it, "Be still," and Dr. E. P. Gould, "Shut up." Come out of him — a positive assumption of a demon present in the man.

26. When the unclean spirit had torn him, and cried. — "The unclean spirit, tearing him and crying." "Tearing" means convulsing. (Compare James 2:19.) The loud voice was that of the man; the utterance was that of the demon. Came out of him. — "Having done him no hurt" (Luke) by the convulsion.

27. They were all amazed — even those who had not attended to His wonderful teaching. What thing is this? what new doctrine is this? — "What is this? a new teaching!" Omit for. The vital authority manifested by this new Rabbi could not be articulated with the agglutinated theology of the scribes. To confirm one's right to teach by working a miracle was a new departure.

28. Immediately his fame spread abroad throughout all the region round about Galilee [the report of him went out straightway everywhere into all the region of Galilee round about]. — The third instance of the word "straightway" in this short paragraph (verses 21, 23, and 28).

III. Jesus Heals Peter's Wife's Mother (Verses 29-31). — 29 Forthwith — "Straightway," again. They entered. — "Came in." The house of Simon and Andrew. These brothers and partners in business had formerly lived in Bethsaida (John 1:44).

30. But. — "Now." Simon's wife's mother. — That Simon Peter was a married man is implied also in 1 Cor. 9:5. Lay sick of a fever. — The marshy meadows by the side of the Lake of Galilee make the region in summer time a hotbed of malarial fever. Anon. — "Straightway." They tell him of her. — Luke says, "Besought him for her." Who were "they?" Probably residents of the house. Peter himself may not have known of the illness, which may have come on suddenly.

31. Lifted — "raised." Omit immediately. The fever left her. — The flush of the cheek, and the strain of the eye, and the dryness of the skin, all vanished in obedience, not to a word, but to an unspoken will. She ministered unto them — "prepared an evening meal, and sleeping accommodations for five persons." Dr. Buell suggests that the household duties of an Oriental woman include grinding at the mill, and bringing water from the fountain, and cooking, which could not have been done if the recovery had been gradual.

IV. Jesus Heals Many Sick and Possessed People (Verses 32-34). — 32. When the sun did set, the Jewish Sabbath came to a close. Although in the morning Jesus had not hesitated to expel a demon at the synagogue, and in the afternoon had not shrunk from healing the fever stricken woman, few people in Capernaum would venture to bring their sick to Him until the Sabbath was closed. They are again used in Mark's indefinite way. All that were diseased ["sick"], and them that were possessed with devils ["demons"]. — Doubtless all day long sufferers on beds of pain had been encouraged by friends with the hope that so soon as the Sabbath came to a close the wonderful Rabbi might heal.

33. All the city was gathered together at the door. — That was the way it looked from inside the door.

34. He healed many. — Doubtless all that were brought. Divers diseases. — All sorts. Devils — "Demons." Suffered not the devils ["demons"] to speak — because when they spoke they testified to His Messiahship, and He wanted no testimony from that source. They knew him — better, perhaps, than even the disciples yet knew Him.

Nails for the Teacher's Hammer

1. Jesus commends by His example attendance upon the services of the church on the Sabbath. This instance of the lesson is only an illustration of His practice. Luke 4:16 informs us that attendance upon the service of the synagogue was with Jesus a regular custom. Such a habit is clearly in the interest of the spiritual life. It is calculated to cultivate the spirit of reverence. It turns the thoughts to God and the consideration of truth and duty. It affords an opportunity for instruction. It brings the stimulus of association in worship with other people.

2. Jesus commends to us by His example the use of the Sabbath and the church as an opportunity for service. No doubt Jesus went to the synagogue for His own strengthening through prayer and the study of the Scriptures. But He went there, also, as an opportunity to minister to others. It was a good occasion to teach. There He found those whom He could help. And this example should teach us that the Sabbath and the services of the church should not be used by us for our own direct benefit merely. That is a selfish view which many seem to have. They ask: "What pleasure or advantage can I get out of the Sabbath?" never thinking to ask, "What chance will the Sabbath afford me for doing something for others?"

3. The authority with which Jesus taught still distinguishes Him from all other teachers. Jesus did not appeal to any other authority for the support of His teachings. The scribes multiplied quotations from the rabbis, thinking to make their statements more impressive by appealing to former teachers. Jesus appealed to no authority for his teaching. "Verily I say unto you," was His most impressive introduction to His statements. He knew the truth, and the truth needed only to be stated. And the world still feels that Jesus spoke out of a knowledge of the truth which could make no mistake. Others appeal to authority because their own statements need support. Many modern teachers seem to rely for the force of their teachings upon their many quotations from the poets and philosophers and scientists and theologians. That was essentially what

the scribes did; and in both cases it indicates the lack of a direct face-to-face first knowledge of truth. What one knows the most certainly he feels least inclined to bolster up with quotations.

4. The unclean spirit referred to in this lesson does not mean a corrupt nature nor any form of insanity, but a personal evil spirit. Jesus spoke to this spirit, and the spirit answered, and recognized who Jesus was. We cannot understand it, but that does not render it untrue or incredible. Whether such "possessions" occur now we cannot say. Even if they do not exist, that does not prove that they did not in Christ's time. It is unthinkable that Jesus accommodated Himself to a popular superstition in dealing with such cases. The simplest way is to take the accounts just as they stand.

5. But the demoniacal possessions referred to in the gospels indicate how low the soul may fall in sin. We must not suppose that it was simply a calamity that had befallen those possessed by evil spirits, as if the evil spirits came upon them and took possession of them against their will and controlled them. The evil spirits came because a fit moral condition had been prepared for them. The unclean spirit came because the human subject had also made himself an unclean spirit. And the same is true now. Whether or not any actual personal evil spirit comes in and takes control of wicked men, they have prepared in themselves a moral state that affords congenial companionship for all evil spirits whether natural or supernatural. The deep degradation of sin lies in this, that it puts a man on a moral level with devils.

Dyspepsia is difficult digestion, due to the absence of natural digestive fluids. Hood's Sarsaparilla restores the digestive powers.

Send 10c. for trial can, equal 20 cups, STEPHEN L. BARTLETT, Importer, Boston.

Reopening at Hartland, Vermont

Jan. 14 was the day appointed for the reopening of the Methodist Episcopal Church at Hartland. The day was pleasant and unusually warm. By invitation the pastor of the Congregational Church and his people worshiped with us. The general interest throughout the community was evidenced by good-sized and attentive congregations. At the morning service Rev. Mr. Sturtevant, a former pastor of the Congregational Church, read the responsive service, Rev. O. D. Clapp offered prayer, and the presiding elder, Rev. W. M. Newton, preached and rededicated the house. At the evening service an invocation was offered by Rev. Mr. Sturtevant, remarks were made by the pastor, Rev. F. M. Miller, Rev. Mr. Stewart, pastor of the Congregational Church, and by Rev. O. D. Clapp, followed by a sermon by the presiding elder. At both services the pastor presided and the choir rendered appropriate music.

Few persons will understand the magnitude of the work done here. During the pastorate of Rev. Fred Daniels the roof of the church was slated. When Mr. Miller arrived in the spring of 1904 the entire property was in a dilapidated condition, and the people without heart to improve conditions. When it was proposed to expend \$800 it was not thought possible to raise half that amount, but a committee was elected consisting of F. M. Miller, J. D. Rogers, and Mrs. A. A. Martin to provide funds and repair the property. On reopening day it was found they had expended nearly \$2,300, which had nearly all been provided for.

The repairs consisted of righting up the barn, building a chimney and porch at the parsonage, grading the grounds, bringing running water, laying hardwood floors, papering and painting the inside and two coats of paint for the outside of the parsonage and barn. At the church steel ceiling and walls were put in, a hard wood floor was laid, pulpit and choir platform rebuilt, new chancel rail provided, carpets for the platform and aisles, and new pews were set. Electric lights for the whole building were installed with suitable fixtures. A new furnace was provided, two new chimneys made, and the house given two coats of paint on the outside. Beautiful memorial windows were placed in the audience room and vestibule. In the audience room the six windows are memorials as follows: Junior Epworth League, Mrs. F. M. Miller, superintendent; Pliny B. and Caroline Burgett Smith; Rev. Alex C. Stevens; Rev. N. Franklin Stevens; Mrs. Elizabeth Munn Smith; Iddo Kilburn, Abigail Sampson Kilburn, Merrill I. Kilburn, Louisa Perkins Kimball. In the vestibule one window bears the inscription: "Methodist Episcopal Church, Hartland, Vt. This building erected 1899. Remodeled 1905 F. M. Miller, pastor." The other window bears a list of the forty-nine pastors of the society with their terms of service. For five years two pastors were regularly appointed, a senior and a junior preacher. In 1865 it was left to be supplied. E. L. M. Barnes has the distinction of the longest pastorate, four years. Seven pastors remained for periods of three years each—between the years 1874 and 1900.

The Ladies' Aid assumed the expense of putting in the pews and carpet. The pews were from the Cincinnati Seating Company, and were highly satisfactory. The chancel rail was made in the Martin shop at Hartland, and will be hard to surpass in appearance and workmanship. Mrs. A. A. Martin has been a great inspiration for the entire work, giving generously of her money, and more generously—if possible—of her time. The people have all done well, but to the pastor belongs the highest praise. His plans for the work have been wise and workable, and in the solicitation of funds and the personal oversight of the work he has

carried a load recognized by no one who has not passed through a similar undertaking. His name should be held in grateful remembrance by the citizens of Hartland.

Mrs. Miller, on account of poor health, went to California in the fall, and on the Tuesday following the reopening Mr. Miller and daughter Gertrude started for the same place, where they expect to make their permanent home. We are sorry to lose so valuable a man from our midst.

The work for the remainder of the year will be cared for by Rev. O. D. Clapp, a member of our Conference.

W. M. N.

Reopening at Parkman Street

The Parkman Street Methodist Episcopal Church, Boston, which has been remodeled and added to until it is practically a new church, was reopened on Sunday, Feb. 4, with appropriate exercises.

It was decided, for several reasons, to retain



REV. J. P. CHADBOURNE

the present site, instead of purchasing a new one. Accordingly, the old building was placed across the lot and its auditorium connected with the new one by wide, sliding doors. The

increased to 450 by connecting it with the Sunday school room.

The front of the building is 26 feet from the sidewalk. The main entrance is in the tower. The auditorium is 55x46 feet. The room is bright and attractive, and well lighted. The pews are arranged in a semi-circle, and have 270 sittings. The pulpit is on the west side of the room, with the choir and organ loft on the left. On the other side of the pulpit is the pastor's room, with an entrance from the street.

Such a fine church was not dreamed of when the suggestion was made two years ago that the old building was no longer adequate. But the members and friends have worked together lovingly and faithfully, and the possibilities of God's work in this field have opened up before them. As a result of their faith and works there stands in place of the old, small chapel, a building worth at least \$18,000, including the land.

T. J. Farquharson, C. B. Darling, C. F. Hedreth, J. S. McDonald and N. W. Dennett have served on the building committee with the pastor, and the utmost harmony has prevailed. It is due very largely to the faith of these Christian laymen that so great a work has been planned and carried through. The members of the official board, and the members and friends of the church have given most generously. The Ladies' Aid Society, under the inspiring leadership of Mrs. W. S. Luther, president, has raised over \$2,000 in two years for the building fund, and at two dedications pledged another thousand. Without such loyal women the work would have been impossible.

The church began as a mission in the old Harrison Square hall, July 24, 1887. The society was organized July 12, 1874. On Jan. 10, 1878, the old church was dedicated, during the pastorate of Rev. J. W. Bashford, now Bishop.

Sunday afternoon, Feb. 4, at 2:30 o'clock, a great throng that filled to overflowing both the new auditorium and the chapel, gathered for the dedicatory exercises. Bishop Goodsell presided, assisted by the pastor, Rev. J. P. Chadbourne, Dr. Perrin, Dr. Chadbourne, Dr. Sharp, Dr. Harris, Rev. W. H. Powell, and Rev. Leo A. Nies. Local pastors and Rev. Thomas Harrison were on the platform. Special music was provided by the choir and the Dorchester male quartet under the direction of Mr. A. R. Leavitt. Bishop Goodsell preached an inspiring sermon, and then proceeded to raise \$2,600 needed to put the church on an easy basis. Over \$2,700 was pledged in a short time, and the Bishop led in singing the doxology. It was the verdict of all that the service was one of the most fraternal and delightful dedication services ever witnessed.



PARKMAN ST. METHODIST EPISCOPAL CHURCH

old room thus becomes a chapel or Sunday-school room. An entrance has been provided through a vestibule. On one side of the chapel is a ladies' parlor and on the other a classroom. In the basement below are toilet-rooms, cloak-room and kitchen. Under the auditorium is a large social hall, 44 feet square, which will facilitate the social work of the church. The seating capacity of the auditorium can be

When all assured funds are paid in the debt on the church will not be more than \$4,000, which is not great on a property that is worth at least \$18,000.

A reunion and banquet were held in the church last Monday night. A glad company of 250 people gathered. Former and local pastors made brief addresses, and the occasion was altogether delightful.

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Gout, Lumbago, Sciatica, when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 30 years standing. This is no humbug or deception, but an honest remedy which you can test without spending a cent. Address:

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THE CONFERENCES MAINE CONFERENCE

Augusta District

Livermore and Hartford. — Rev. J. G. Palmer, who was appointed to this charge last spring, has proved the right man for the place. In the first place, he gave himself to the preparation for a bell on the church and built a belfry. Next he made many improvements on the parsonage, raising the roof of the L, enlarging the kitchen and dining-room, building a study, papering and painting, etc. He has also repaired the stable. The entire cost of improvements has been over \$500, all paid. We made this charge a visit recently and when we reached the parsonage at noon, Jan. 13, we found a house full of people for dinner, and at 2 P. M. all went to the church, where was held a religious service, roll-call, and quarterly conference, and where the pastor in a few moments raised the last \$40 for improvements. On Sunday we preached three times, observed communion twice, baptized one child, took a sleighride of eight miles, and had a glorious time. Mr. Palmer and family were graciously remembered at Christmas time, and are held in high esteem in the town. It is the request of the officials that he be returned for another year. Finances are well up to date.

Wayne and North Leeds. — The people are very much pleased with Rev. Cyrus Purinton and wife, and considering the awful condition of the charge when they went to it last spring, we were well pleased with what we saw and heard. Mr. Purinton has been gathering up the odds and ends of a divided, disrupted, and discouraged people, and he is bringing things to pass that will count for righteousness in time to come. Spiritually, things are growing better, he has good congregations at both parts of the charge. Financially, while it is quite hard for the few to pay the bills, yet all is moving in the direction of "all bills paid," at Conference time. This church has had many hard blows within the past few years, by removals, by death, and otherwise, and the otherwise has been worse than the deaths, but we trust the church has seen its hardest struggle, and will rise to a new life.

North Anson and Embden. — The churches in town held union Thanksgiving services, our pastor, Rev. F. K. Beem, preaching the sermon. The Week of Prayer was observed by a

union of churches. Rev. A. S. Ladd assisted the pastor ten days in special services. Good meetings, helpful to Christians, fair attendance, but no conversions reported. The Ladies' Aid Society at North Anson has recently held a very successful sale, and netted a goodly sum. They have put outside windows on the parsonage, at a cost of \$18 or more, which help materially to keep out the cold. The pastor and Sunday-school superintendent are planning to take up supplementary work in the school, including the history of Methodism, and other studies as time will permit. The pastor and family were well remembered at Christmas with a goodly sum of money, and other expressions of love and good will, from both parts of the charge, all sharing in the gifts. The Epworth League is about to take up special studies for preparation in special Christian work. We had a delightful visit with the people of this charge, and very pleasant entertainment in the pastor's family. The pastor and his wife were formerly Universalists, yet I wish we had no poorer Methodists than they are in spirit and truth. We found large congregations, morning, afternoon and evening. Finances are in good condition.

Solon. — We were delighted to meet Rev. A. A. Callaghan, wife and child, after a prolonged absence from his work because of sickness. We are glad to report that Mr. Callaghan is much improved, has gained in flesh and strength, and is able to preach every Sunday, teach a class in Sunday-school, and attend to the evening service once a week. His doctors give him encouragement that with prudence in work and care he will yet be strong as before. The baby boy, only nine months old, spilled the contents of the tea-pot down his sleeve about a month ago, and scalded his hand and arm badly, but he is doing nicely at present. At the same time, the mother was very ill, but the good Lord has brought them all out of the more serious part of their troubles, we trust. Dr. F. A. Fletcher, of Mt. Vernon, New York, whose mother was a member of our church at Wilton, has presented the church with fifty copies of the new Hymnal. He put a memorial window in the church last year for his parents. It was our privilege to take dinner with Capt. Moses French, who will be eighty five years old if he lives to see Feb. 3. Captain French commanded Co. K, Second Maine Cavalry, in the Civil War. Mr. Henry D. Moore, of Eaddonfield, was his company clerk. A mutual friendship sprang up between them in those dark days, and it has not abated. About Christmas time Mr. Moore sent to Captain French \$100, exhorting him to use it for his own special comfort. Captain French is far advanced in life, and he sees the sunset not far away. He is hopeful, cheerful, and expects soon to see the dear ones who have left him for a season. He is quite feeble, but rode to the parsonage to attend the last quarterly conference of the year, but was not able to go to the church in the evening. Mr. Callaghan is unanimously invited for another year. Current expenses are being paid.

Bingham Circuit. — Rev. O. G. Wyman, with his wife, has worked long and hard, and they have some fruit to show for their labors. Several converts have been made recently, a number have been taken on probation, and several taken into the church in full. On Tuesday evening, Jan. 23, dark, wet, and very slippery, more than forty people found their way to the church. Mr. Wyman is doing well with what he has to do with. He began a parsonage last fall, under the most discouraging circumstances, no money, and few friends, and he worked, not only as a pastor, but as a carpenter, a cellar wall builder, or as anything that would help construct a parsonage, and he got the cellar ready, and put on the sills, raised the building, and boarded it. The money he had obtained was gone, and there he stopped, hoping that in the spring he can go ahead. We shall ask for the Church Aid for this church, and if any preacher can show why not, or show a more needy church, or a more worthy church, we have nothing more to say. The people are very desirous to keep the present pastor another year, and are trying very hard to give him a comfortable support. We think if this church can have some help for a few years, it will be self-supporting after a time. If any one who reads this appeal will send a sum of money, be it little or much, to Rev. O. G. Wyman, Bingham, for his church parsonage, we

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will guarantee that every cent will go into the parsonage.

Kent's Hill. — Rev. T. C. Chapman, who took the place of Rev. H. A. King here, received a warm welcome and is doing excellent work. The present year of the Seminary is the most prosperous of recent years. In the fall term 190 students registered, the largest number in recent years, and 180 have registered in the winter term. A gracious revival occurred during the fall term, and more than twenty young people began the Christian life. This good interest continues. A pumping station has been established at the lake, and a tower 75 feet high with a 30,000 gallon tank on top is now being put up. When this is completed the school will have an abundant supply of water for all purposes, fire included. President Berry has been ill with neuritis. He is still in bed, but is now slowly recovering. Professor Trefethen, who had been associated with the school for twenty-five years, resigned at the close of the winter term and has opened a business office in Portland. With the consent of the prudential committee, President Berry placed Prof. J. O. Newton in charge of the school at the commencement of the winter term. He is proving himself wise and efficient.

Brethren, keep in mind the District Conference, at Wilton, the last two days of February, and notify the pastor, Rev. H. S. Ryder, of your intentions, so that he will have time to provide for your entertainment. Do not forget that Conference convenes in Portland, April 11, 1906, at Chestnut St. Church. Do not forget the benevolences. I fear that some of the pastors are putting off these matters too long, so long that it will be late, so late that you will be weighed and found wanting. C. A. S.

VERMONT CONFERENCE

St. Johnsbury District

Coventry. — Increase of interest and attendance is reported. The morning congregations average between fifty and sixty. The primary department of the Sunday-school, organized this year, is flourishing under the superintendency of the pastor's wife. The Leaf Cluster is a new and highly appreciated feature with the children. A Cradle Roll has been started. At Christmas time liberal tokens of the regard of their parishioners came to Rev. and Mrs. M. A. Turner.

Craftsbury. — The work is going well. Pastor and presiding elder are paid up to date. Rev. R. J. Chrystle is also president of the District Epworth League, and is making plans for an advance in this work. One new League chapter has already been organized. It is at Albany, and the new pastor there, Rev. H. E. Howard, is given much credit for the work.

Guildhall. — The outlook is more hopeful than it was here, though it is not expected that the members of the Conference will make a general raid for the position of preacher in charge. The fourth quarterly conference expressed a very positive desire for a pastor for the next year, something which is in decided

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contrast with the feeling manifested on the occasion of the writer's first visit. Good words were spoken of the work of Rev. F. W. Buck who has certainly done well under discouraging circumstances. The shingling of the church has been completed and a beginning made on the roof of the parsonage, besides other repairs. Special services are still being held, Rev. and Mrs. Faunce, of the Evangelical Association, assisting, besides neighboring brethren.

Island Pond. — Congregations are increasing, averaging 125 in the morning, and nearly as many in the evening, though largely composed of a different constituency. On the first Sunday of the new year one adult and eight children were baptized, two young men received on probation, and six persons admitted to the church by letter, while 75 partook of the Lord's Supper — said to be the largest number for years. The Sunday-school runs from 65 to 100 or more. Rev. and Mrs. C. D. Lance were generously remembered at Christmas. F. W. L.

St. Albans District

Sheldon. — Rev. S. Donaldson has entered upon the fourth quarter on this charge with much to encourage him. The result of aggressive work is evident in all departments. The influence of positive piety in the pastorate and in the parsonage has given to Sheldon an uplift all along the line, which was seen in the unanimous desire of the quarterly conference to have the present relations continued, and in the additional testimony: "We do not believe there would be a dissenting vote in the whole parish."

Highgate. — Rev. C. P. Taplin, one of our most beloved veterans, who has given many years to the Master in faithful service, is now closing a three years' pastorate in this charge. This church was once considered a very desirable charge. It now illustrates what is going on in many of our once prosperous parishes. A forlorn population possesses the town. The Congregational Church, once flourishing, is now only able to maintain a single service on the Sabbath, through a supply from a neighboring town, and that only to accommodate a score or less of people. Our own church has considerable vitality remaining, and if the faithful work of Rev. C. P. Taplin could be followed by the vigorous aggressiveness of some determined young man, we might possibly make some advance here. If our beloved brother, who has been serving the church so faithfully for nearly half a century, had rendered like faithful service to some corporation he would be given a pension, and permitted to rest from active labor for a few years. But the Methodist Church, which has been blessed by his work and life, has but little or nothing to offer him.

Enosburg Falls. — Rev. F. E. White has been unanimously invited to remain another year. A few conversions and baptisms are reported. Benevolences, prospectively at least, equal the previous record of this people. A general spirit of hopefulness prevails.

West Berkshire Charge. — This includes East and South Franklin charges. Here, too, the people seemed satisfied with the work of the cabinet at the last Conference. Quarterly meeting here takes on more of the form of the days of the fathers, than we find elsewhere. The three churches come together for the Sunday service. This quarter the service was at South Franklin. This church is noted for the solid piety, brotherly love, and devotion to the interests of the church which characterize its members. The love-feast Sunday morning was one we shall long remember. It was followed by the sermon by the presiding elder, and then the communion service. The entire service was nearly three hours long, and no one was heard complaining of weariness. Here a real class-meeting is maintained. The first class-meeting was held here in 1821, and it has continued to this time. The leader reported an average attendance of 28. The present leader is a grandson of one of the first, if not the first, leaders of the class. Bills were paid up to date, and the presiding elder for the year.

Franklin. — Rev. O. B. Wells has been giving

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STATEMENT OF THE CONDITION OF THE

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On the 31st day of December, 1905.

Cash Capital,	-	-	-	\$4,000,000.00
Reserve, Re-Insurance (Fire),	-	-	-	4,884,215.53
Reserve, Re-Insurance (Inland),	-	-	-	132,678.89
Reserve, Unpaid Losses (Fire),	-	-	-	323,885.17
Reserve, Unpaid Losses (Inland),	-	-	-	120,894.48
Other Claims,	-	-	-	317,611.87
Net Surplus,	-	-	-	7,036,010.93
Total Assets,	-	-	-	\$16,815,296.87

SURPLUS AS TO POLICY-HOLDERS, \$11,036,010.93

Losses Paid in Eighty-Seven Years:

\$102,847,801.66

WM. B. CLARK, President.

W. H. KING, Secretary.

Assistant Secretaries,

A. C. ADAMS,

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this charge for the past year faithful service. A goodly number have been converted and brought into the church, among them being some from the ranks of the stanch citizens of the town. A probationers' class is led by the pastor, and he also has a "men's working and praying circle," which meets at the parsonage once a week to pray for particular individuals, and then go out and do personal work for the salvation of those for whom they have prayed. We would not want to put in the HERALD all the kind things the people said of just that kind of work the pastor is doing. We did not wonder that one of the brethren said to the presiding elder: "We will not want any help from you this spring to get us a preacher."

One of the great drawbacks to successful work throughout the district has been a lack of a system of finance in our churches. We felt that until a change was made from the old systems we could not hope for real prosperity, either spiritual or material. The presiding elder determined to do what he could to change things in this regard, on his fourth quarterly visit.

We had several hundreds of a circular and a subscription card printed, and carried them about with us and suggested the different system to the quarterly conferences. Thus far, all but one quarterly conference visited have adopted it. We believe it not only means more money, but the expenses all provided for very early in the year, and a much more prompt payment of obligations, all of which will add to the strength of the churches. H.

NEW HAMPSHIRE CONFERENCE

Concord District

West Campton and Ellsworth. — The reports presented at the fourth quarterly conference in this double charge were encouraging. Rev. A. H. Drury, who has faithfully ministered to this people for four years, was given a unanimous invitation to remain for the fifth. The finances were never in a better condition. At Ellsworth all of the benevolent collections have been fully met, with the exception of that

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for missions, and a larger percentage of this has been raised this year than for many years past. The presiding elder's claim is paid in full and the pastor to date. The interior of the church at Ellsworth has been painted and varnished during the year, and a new carpet laid on the pulpit platform, and all bills for these improvements paid. At West Campton water has been put in the parsonage and other needed improvements made, at a cost of some \$50. Here, too, the bills are paid. Mr. and Mrs. Drury were generously remembered by their parishioners both at Christmas and Thanksgiving, receiving a Morris chair and over \$20 in cash at Christmas, while Thanksgiving brought a donation with some \$14 in provisions and over \$10 in cash. Mr. Drury has been holding special services during the past few weeks at West Campton, assisted by Revs. Wm. Magwood, A. H. Reed and Wm. White. Several young people have found salvation in these meetings. The spiritual tide is rising in both churches, backsliders are being reclaimed and church members quickened into new life.

Tilton.—The second of the "Seminary Sermons" as arranged by Rev. G. A. Henry was given by Rev. Edgar Blake, of St. Paul's Church, Manchester, Jan. 14. Mr. Blake lectured to the seminary students Saturday night, on "The Mastery of Christ," preached Sunday morning on "The Perpetuity of Christianity," and delivered the seminary sermon in the evening on "The Enlarging Life." Mr. Blake acquitted himself in all of these with his usual ability, delivering splendid sermons, all of which cannot but prove helpful to the young life for whom they were especially intended. Rev. Dr. J. M. Durrell occupied Mr. Blake's pulpit during his absence. The "Seminary Sermon" scheme is proving very popular, both at the seminary and in the church at large. The next sermon in the series will be delivered, it is expected, by Rev. A. J. Northrup of Garden Street Church, Lawrence, Mass.

Milan.—Excellent reports come from this charge, especially along spiritual lines. Rev. N. L. Porter has been holding special services, and as a result there were twenty four conversions. This naturally has toned up the entire congregation. All other departments of work are also well cared for, and so in good condition. Finances are well in hand. It has been a good year.

Haverhill.—Rev. W. P. White was able to report eight conversions, when the presiding elder held the fourth quarterly conference. The financial affairs of the church are also well cared for. Mr. White was handsomely remembered by his people at Christmas, and at the

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THE BOSTON REGISTER

— AND —

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last quarterly conference they further showed their appreciation by giving him a unanimous invitation to remain another year.

Stark.—Rev. N. W. Shaw, our pastor on this charge, has been pushing the work along evangelistic lines, and reports twenty-five conversions during the past quarter. The fourth quarterly conference brought out the facts that the work is well looked after and is in good condition. The people speak in highest terms of Mr. Shaw and would like to retain him for another year, and so stated it to the presiding elder. They remembered him at Christmas time with many useful gifts.

West Milan.—A gracious work has been going on in this charge. Without question one of the largest ingatherings in this part of the vineyard has taken place here, where Rev. N. D. Witham is able to report forty-five conversions. This is the result of months of hard work. This does not mean neglect of other departments, for the church is prospering financially as well as spiritually. The fourth quarterly conference asked for the return of Mr. Shaw to this field.

Swiftwater and Benton.—This double charge is ending the present conference year in the best condition it has seen for years. Rev. W. F. Whitney, who is supplying the work, has been faithful and successful in his ministrations. Excellent congregations have waited on his preaching and have been edified. The finances are well in hand. The pastor and his family were generously remembered at Christmas.

Lancaster and Grange.—Both of these people are happy in the work, with Rev. Wm. White side as leader. He has proven an excellent workman and all the interests of the church have been well looked after. At the fourth quarterly conference a vote was taken by ballot relative to the pastoral relations, and every vote asked that Mr. Whiteside be returned. The congregations are excellent, the spiritual in-

terest is good, and the financial affairs of the church are well looked after. It has been a good year at both Lancaster and Grange.

East Colebrook and East Columbia.—Arrangements have been made at East Colebrook for extensive repairs on the church property. The work is flourishing under the faithful ministry of Rev. A. P. Reynolds, both financially, as would be indicated by the contemplated repairs, and spiritually, as was shown at the fourth quarterly conference by the conversions reported. Mr. and Mrs. Reynolds are held in high esteem by all the people at both places. At Christmas time Mr. Reynolds was presented a gold watch and Mrs. Reynolds a sealskin cap, also other gifts, as tokens of the respect and love in which they are held. Both of the churches are very anxious that they should be returned to them for a fifth year.

Colebrook.—Many most excellent things are said concerning Rev. W. B. Locke, our efficient pastor in this place. The people think highly of him and manifested their appreciation of his services very substantially at Christmas. Mr. Locke is enjoyed as a preacher, giving as he does no uncertain sound to the gospel.

Pittsburg.—Rev. A. W. Hudson is quite well recovered in health, and is at work with his usual vigor. Repairs are being made on the horse-sheds about the church, and extensive repairs on the church property are also contemplated. The various interests of the church were well represented at quarterly conference, showing a good degree of prosperity.

Beecher Falls.—Here, as at Pittsburg, Mr. Hudson is expending his energies in the interests of the church, and with equally good results. During the year, \$336 was paid on the church debt. Both at Beecher Falls and at Pittsburg the return of Mr. Hudson for another year was asked for.

Monroe and North Monroe.—Prosperity

smiles on the efforts of Rev. Guy Roberts in these two places. The church and parsonage property at Monroe have been put in fine condition, while at North Monroe the church and vestry have been painted, two woodsheds built, and the horsesheds repaired. The finances were never in a better condition. The people are happy, and a unanimous desire is expressed that Mr. Roberts return to them for another year.

Piermont.—Rev. E. J. Canfield has worked faithfully and conscientiously in this charge, to the great uplift of the people. One looking over the field at this time cannot but realize that the work here has been greatly improved under Mr. Canfield's ministration. The people are delighted with what has been accomplished and desire that the present relations should continue for another year.

E. C. E. D.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—Dr. A. P. Sharp presided. Dr. L. W. Staples conducted the devotions. Rev. Alexander Dight reported that Rev. John R. Cushing is in the hospital very sick. The secretary was instructed to send a letter of sympathy, and Mr. Dight led the meeting in a beautiful and appropriate prayer. Prof. S. L. Bellier preached a sermon of remarkable suggestiveness and helpfulness from the words: "I know Him whom I have believed."

Boston District

Boston, Basham Memorial.—Two persons have recently been received on probation and one has been taken into full connection. The fourth quarterly conference was an occasion of encouragement; the presiding elder's sermon was an uplift; the reports showed all departments, and especially the financial, in healthy condition. On Wednesday evening, Jan. 24, the men of the church and parish gave a banquet that was a complete success. The proposal to sell just 250 tickets was realized, and other calls for tickets had to be denied. The men did all the work of preparing and serving. The occasion was greatly enjoyed by all. The net receipts amount to \$85. The pastor, Rev. Frank G. Potter, is preparing for the celebration of the thirty-fifth anniversary of the organization of the church early in the spring.

Boston, Bromfield St.—Sunday, Feb. 4, 2 men were baptized and 4 persons received on probation. The Sunday-school prospers. Miss Jennie Howland, a graduate of Boston University,

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CONSUMPTION

is superintendent of the primary department. Mrs. Perrin's class of young ladies numbers 22, and is growing. New members constantly come to the pastor's class for young men. Wednesday evening, Jan. 31, Mr. Wm. Armstrong, superintendent of the school, and his genial wife, gave to all the members a generous reception, with strawberries and ice cream, in their spacious home. The noon meetings have been much blessed of God, and are continued daily. Several have been converted. Members of the Methodist churches of Greater Boston are especially invited to attend.

Worcester, Lakeview.—The fourth quarterly conference was held Jan. 28. The pastor reported 20 new members during the year. The attendance on the Sunday morning service is about 80; the Sunday-school attendance is 60. The school is in good condition, with all bills paid and the missionary collection four times as large as that of last year. Reports of the Junior and Senior Leagues, and of the treasurer, were full of courage and hope for the work. The pastor, Rev. F. H. Wheeler, was invited back for the second year.

Hyde Park.—On Sunday last 22 persons were received into membership at the morning service—9 by letter, 6 from probation, 7 on probation. There were four baptisms. All the benevolences have been presented and taken with gratifying results. The Ladies' Aid and Men's Social Committee have just put in a new set of several dozen dishes for social purposes. Attendance at the Friday prayer-meetings for two months has reached the 90 mark, and the Sunday congregations grow steadily. Last Sunday's communion brought the largest attendance in several years. The work prospers in all departments. A ten-days' meeting will begin Feb. 5, in which the pastor, Rev. A. C. Skinner, will be assisted by Dr. L. B. Bates of East Boston.

Lynn District

Chelsea, First Church.—A busy pastor, many problems to solve, and encouraging conditions make this successor to historic old Walnut Street an active and aggressive church. Despite the heavy increase of expenses the financial obligations have been met. On a recent Sunday two persons were received into full membership and nine were taken on probation. Rev. P. L. Frick, Ph. D., has been preaching a series of sermons on "American Vices and Virtues," the subjects including "Modern Diana-Worship," "Felix Children," "The Imperiled Home." Mr. Frick teaches the Union Sunday-school Teachers' Class for the city. In February he will begin a class in the Y. M. C. A. in the study of current events. A recent lecture on Tennyson is the first of a series of free lectures to be given this winter.

Lynn, St. Luke's.—The fourth quarterly conference found all departments of the church in excellent condition, and gave the pastor, Rev. E. D. Lane, a unanimous invitation to return next year.

Stoneham.—Jan. 21 was missionary day in this church. In the morning Rev. N. B. Fisk preached to the largest congregation that has assembled during the year, on "The Crime of the Congo." In the evening the Mission Study class, conducted by Rev. M. V. B. Knox, Ph. D., gave an interesting and valuable missionary concert. The fourth quarterly conference unanimously voted to request the return of the pastor.

Cambridge District

Somerville, Park Avenue.—The fourth quarterly conference by unanimous and enthusiastic vote assented the presiding elder for the return of Rev. James F. Allen.

Cambridge, Grace.—The anniversary of the marriage of the pastor and wife was made the occasion of a most delightful reception at the parsonage, Jan. 29. There were 236 persons present, among them delegations from Roslindale, Hyde Park, Somerville, and Chicopee, places of former pastorates. In spite of the fact that this had been announced as an occasion not for present making, there were generous and beautiful gifts from the official board, the Ladies' Aid Society, and individuals, and from the out-of-town guests. These included gold, silverware, cut glass, china, and books. Many gifts of cut flowers and potted plants were sent in during the day. Mr. Marsh, the church chorister, and Mrs. Grace Bunker, organist, and two gentlemen friends of the former, furnished orchestral

music. Folios were sung by Mr. Hutchinson, Mrs. Lewis, Miss Rule, and Mr. Alexander.

Boston, Italian Church.—Dear William F. Warren preached at the morning service of the Italian Mission, on Sunday, Feb. 4. The sermon was very much appreciated by the large audience, dealing largely with the problem of the Christian and civic life of the Italian immigrants in America. At the same service Dr. Joseph H. Mahsfeld administered the communion, and the pastor, Rev. S. Munro, received 20 men on probation.

Lowell, Centralville.—Rev. George Whitaker, D. D., pastor. This has been a very successful year. The entire current expense budget was provided for in the beginning, and will come out almost as provided. A deficit of \$326 will be paid in full. Already \$200 has been paid on the mortgage debt, and an additional \$300 will be paid before Conference. The fair netted \$286, and a supper cleared \$30. On probation 25 have been received, 1 into full membership, 8 by letter, and 3 have been baptized. Congregations are good and conditions are hopeful. The Sunday school is doing good and growing work under the superintendency of Frank E. Rollins.

Lowell, Greek Mission.—The Lowell Evangelical Union, which is a city missionary society, has the superintendency of this mission. Good work is being done. The meetings are enthusiastic. Rev. Pinos Glinierles has gathered eighty of his nationality about him. G. F. D.

N. E. SOUTHERN CONFERENCE

New Bedford District

East Falmouth.—The revival services held some weeks ago left an abiding influence for good in this church. The pastor, Rev. L. E. Taylor, recently received 8 on probation, and baptized 5. Money is now being raised for repairs and improvements to the church property.

Sandwich.—H. L. Chipman, who for several years has been on the general committee of the State Sunday-school Association, has served the local Sunday-school for eleven years as superintendent. Being now often away from home over Sunday, he is unable to fill this position, and has consented to take charge of the Home Department, one of the largest for a church of this size.

Wetfleet.—The Sunday-school is very large, as a result of a "red and blue" rally. The Ladies' Aid Society is having an active and successful season. The Epworth League is conducting a helpful lecture course at low prices. This church is very thoughtful of the pastor on anniversary days. Christmas day brought him a purse of nearly \$50. On New Year's day the pastor, Rev. C. W. Ruoff, made 138 calls.

Wareham.—Rev. D. C. Thatcher, pastor, has recently received 1 into full membership, and 9 on probation, baptizing 7. His Sunday school class presented him, at Christmas, with a plush-lined, fur trimmed overcoat. At South Wareham a chapel has just been dedicated. It was built in memory of the late William A. Keyes, by his widow and three children.

Fall River, Summerfield.—A year ago the Sunday-school of this church was \$150 behind. Now it is \$30 ahead. Augustus W. Goff, the new superintendent, is enthusiastically planning for a better future. The church is undertaking repairs upon the church and parsonage to the amount of about \$1,500. Rev. Rennetts C. Miller contributed a communion sermon outline to the current *Homiletic Review*.

Taunton, First.—Rev. J. Francis Cooper, now of Trinity Union Church, Providence, was welcomed most heartily here, his former parish, on a recent Sunday, in exchange with the present pastor. This church entertains the Taunton Methodist Social Union this month. Four new pastors in the city, of other denominations, with their wives, are to be guests.

C. H. S.

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CHURCH REGISTER

HERALD CALENDAR

Norwich Dist. Min. Assn., South Manchester, Feb. 5-6
New Bedford Dist. Min. Assn., Acushnet, Feb. 12-13
Augusta Dist. Conference at Wilton, Feb. 27-28

Spring Conferences

New England and Vicinity

CONFERENCE	PLACE	TIME	BISHOP
New Jersey	Kew B'nsw'k, N. J.	Mar. 14	Goodsell
Eastern Swedish	New York	" 22	Berry
N. E. Southern	Newport, R. I.	" 28	Cranston
New England	Malden	April 4	Moore
New York	Newburgh	" 4	Cranston
New York East	Brooklyn	" 4	McCabe
Newark	Jersey City, N. J.	" 4	Hamilton
New Hampshire	Lawrence, Mass.	" 11	Hamilton
Maine	Portland	" 11	Moore
Northern N. Y.	Utica	" 18	Goodsell
Vermont	Morrisville	" 18	Hamilton
Troy	Saratoga, N. Y.	" 18	Moore
East Maine	Vinal Haven	" 25	Moore

Marriages

LIBBY - HERRICK - In Norway, Me., Jan. 6, by Rev. C. A. Brooks, Davis Libby and Iza Herrick, both of Greenwood, Me.

SCHUMAKER - CLAFLIN - In Natick, Jan. 17, by Rev. L. W. Adams of South Framingham, Harry Schumaker and Hattie Louise Claflin, both of Natick.

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MISS L. A. C.

IMPORTANT OCCASION. - The Methodist Episcopal Church, City Point, Boston, will hold a Fair, Feb. 27 and 28, and hope thereby to reduce their heavy debt. Any help that friends may give will be highly appreciated.

W. F. M. S. - The regular monthly meeting of the Executive Board of the New England Branch of the W. F. M. S. will be held in the Committee Room, 38 Bromfield St., Wednesday, Feb. 14, at 10 a. m. A large attendance is desired.

MARY L. MANN, Rec. Sec.

W. F. M. S. - The Framingham District W. F. M. Society will hold its next quarterly convention at the South Framingham Church, Tuesday, Feb. 13. Business, reports and papers will occupy the morning session. Mrs. Rev. Henry Bray, of Taunton, will give an illustrated lecture on Japan at 2 p. m. Dinner served free by the ladies of the church. Let there be a large attendance from every auxiliary on the district.

MRS L. W. ADAMS, President.

Every family should have our "WONDERFUL STORY." Fifty-eight full-page engravings. Agents wanted. Liberal terms. Fraternal, Thames Building, New York.

MAINE CONF. W. H. M. S. - The executive board will meet at the Deaconess Home, 201 Oxford St., Portland, Me., Monday, at 10 a. m., Feb. 19. A picnic dinner will be served at noon. At 2 p. m. the regular monthly meeting of the Deaconess Home board will be held, to which all the members of the Conference executive board are invited. The meeting will adjourn in time to go to the meeting of the Federation at Pine St. at 4 p. m.

(Mrs.) ANNA ONSTOTT, Conf. Cor. Sec.

Easter Missionary Service

The Missionary Secretaries have prepared an admirable Easter Missionary Service for 1906. It is printed in purple, and is attractive typographically. It can be procured only of the Missionary Secretaries at 150 Fifth Ave., New York. Pastors should send orders promptly, that ample time may be allowed for practice by the Sunday-schools. Cash must accompany all orders, but persons ordering the Service may be reimbursed from the Easter collection. The price of the Service is \$1 per hundred copies, postpaid.

A Card

I wish to express my sincere thanks to my brethren of the Maine and New England Conferences for their helpful letters and words of sympathy in my recent bereavement.

FRANK H. HALL.

Strong, Me.

ALPHA CHAPTER. - The February meeting of the Alpha will take place at "The Otis," Monday, the 12th inst., at 1 p. m. Remember the place, at the corner of Joy and Mt. Vernon Sts. The prospective program is: Address by Prof. W. W. Fenn, of Harvard University Divinity School; the "Outlook," by Rev. Philip L. Frick, Ph. D.; reports of committees; discussion and social intercourse. The lunch will be served promptly at 1 o'clock. All who know Prof. Fenn and Dr. Frick will recognize at once that this promises to be a session of unusual interest. A large attendance is desired and anticipated.

C. H. STACKPOLE, Pres.
A. M. OSGOOD, Sec.

RECEPTION TO DR. BANKS - WASHING. TON'S BIRTHDAY. - We are happy to announce to readers of ZION'S HERALD in Boston and vicinity that a reception is to be given to Rev. Dr. Louis Albert Banks, at First Church, Temple St., Boston, Feb. 22. Dr. Banks is coming from New York to Boston especially to meet his old friends and parishioners. He has received a call as pastor of one of the largest churches in the country, in Denver. This is probably the last opportunity friends will have of seeing Dr. Banks for many years. The reception will be from 5.30 to 6.30. Sup. er at

ECZEMA Skin Diseases, Eruptions, old Sores quickly, permanently cured with "Hermit Salve." Results talk. 25 and 50c., all druggists, or mailed free. Hermit Remedy Co. 9 Bell Block, Elkhart, Ind.

6.30, after which Dr. Banks, with his inimitable style and eloquence, will make the address of the evening.

Tickets, which are 50 cents (including supper), can be procured at the following places: First Church, any day between 11 and 12, or Messrs. Chas. W. Philbrick and Geo. E. Atwood. As the number of tickets is limited, it will be necessary to apply early to secure them.

METHODIST SOCIAL UNION - RARE MUSICAL TREAT. - The Schubert Male Quartet, assisted by Miss Evelyn Blair, of Newton Centre, will give a concert at the meeting of the Union, Monday, Feb. 19, in Lorimer Hall, Tremont Temple. Social half hour from 5.30-6 o'clock. Dinner at 6 prompt. Single tickets at \$1.50, and tickets for the balance of the season at \$3.75 will be on sale at the ticket-office, Tremont Temple, after 9 a. m., Monday, Feb. 12. Coupons may be exchanged for dinner tickets at the same time and place.

MARSHALL L. PERRIN, Pres.
FREDERIC D. FULLER, Sec.
23 Court St.

UNION PREACHERS' MEETING. - The three districts of the New Hampshire Conference - Concord, Dover and Manchester - will unite in a union preachers' meeting at Suncook, Feb. 13 and 14. Those intending to be present will please notify the pastor, Rev. A. L. Smith.

Deadly Cancer Cured with Oils

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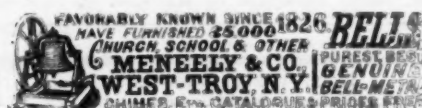
Thirty pews, seating six persons each, made of cypress, reversible backs, seat cushions and kneeling stools. Address Box 73, Winchester Mass.

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OBITUARIES

When the good and the beautiful die,
The noble, true hearted and brave;
When the spotless and lovely must lie
In the cold and unanswerable grave,—
Ah! then how our spirits sink down,
With anguish unspeakable pressed,
Till we long, with our loved ones alone,
In their sorrowless silence to rest.

We robe them in purity's white,
And twine sweetest flowers in their hair,
The lily's pure chalice of light,
And roses so fragrant and fair;
We sing them the songs that they loved,
We kiss them, and lay them away,
To rest, till the rocks be removed,—
To slumber forever and aye.

Oh, say, can it be they are gone?
That we'll see their dear faces no more?
That the light of their presence has flown?—
Their voices?—the smiles that they wore?
Oh, say, will they never return
To gladden our lives with their charms,
Though our longing hearts languish and yearn,
And we stretch empty, hungering arms?

Be still, pining spirit, be still!
And, aching heart, cease from thy pain!
Tae All-Father worketh His will,
And why should His children complain?
And when, on some pure, peaceful shore,
The good and the beautiful meet,
Earth's partings shall then be no more,
And bliss shall be boundless—complete.

—GEORGE LANSING TAYLOR, D. D., in "Asters and Golden-Rod."

Patterson.—Mrs. Mary E. Patterson, nee Traversee, was born in Milford, Mass., Aug. 22, 1861, and died in Denver, Col., Jan. 14, 1906.

She united with the Methodist Episcopal Church in childhood. After completing the preparatory college course in the high school at Milford, she entered Wellesley College, from which institution she graduated in June, 1889, and immediately after went with her parents to Denver, Col.

July 8, 1890, she was united in marriage to Mr. M. J. Patterson, formerly of Milford, Mass. Four children—Mark, Clarence, Stanley and Jennie—were born to them.

The husband, children and aged mother are bereaved indeed, in the loss of one so dear and so apparently necessary to their lives. Mrs. Patterson's life was singularly transparent. She was possessed of a settled faith, and a rich mind, and was greatly loved by all who knew her. Her body, in its flower-covered casket, lies in Fairmount Cemetery, but her soul lives on with God.

JAMES F. HARRIS.

Ward.—Mrs. Jemima B. Ward died in Cambridge, Mass., Aug. 1, 1905. She was born in Wilbraham, Mass., Dec. 8, 1823. She came of good old New England stock, being the daughter of Wm. B. and Jemima Bliss, and a descendant of Daniel Brewer and Catherine Chauncy, of Springfield. She was educated at Wesleyan Academy, and at eighteen years of age became a teacher in the public schools of Agawam in this State. On her twentieth birthday she began her labors as preceptress in our seminary at East Greenwich, R. I., while Daniel Allen was in charge of that institution. Later on she taught in the public schools in Philadelphia.

She professed conversion when she was eighteen years of age, and united with the Methodist Episcopal Church in Wilbraham. Subsequently, on her removal to Fairhaven, Mass., she united with the Methodist Episcopal Church in that city. In 1862 she came to reside in Cambridge, and four years later joined the Harvard St. Church, in whose fellowship and service she lived until her death.

She was for many years an active member of the Woman's Home and Foreign Missionary Societies, and the first president of the former society in this church. She was also a member of the W. C. T. U.

In 1849 she was married to Mr. Samuel L. Ward, for many years one of the most honored and useful members of Harvard St. Church,

and who preceded her to the better land in 1891.

Mrs. Ward was a woman beloved by all who knew her. Quiet in her temperament, she was yet ready for every good word and work. Those who came to know her found in her a rare combination of Christian virtues that grew stronger and more beautiful as the years went by. It was a benediction to look into her calm face, radiant with the light of Christian hope and faith. She dearly loved the church of her choice, and only a few weeks before her death was wheeled to the door of the church, where she listened to the songs of God's people as they met in worship. Her death was what might have been expected. Though strongly attached to her family and friends, she said but a little while before her death, "I want to go to heaven." The wish was soon granted, for soon after she quietly fell asleep and was with God and the friends of many years. She leaves two daughters, Mrs. Elizabeth S. Babbitt and Miss Cordelia B. Ward, the latter a member of the official board of Harvard St. Church.

The funeral services were conducted from her home by the pastor, Rev. R. F. Holway, on the afternoon of Aug. 4, 1905, in the presence of a large number of relatives and friends. She was buried in New Bedford.

R. F. H.

Pearson.—Mrs. Sophronia (Pillsbury) Pearson was born in Byfield (Newbury), Mass., April 1, 1817, and died in Danvers, Mass., Jan. 9, 1906, aged 89 years.

She married Mr. John Pearson, and to them were born five sons and three daughters, who lived to grow to manhood and womanhood. One child died in infancy.

Aunt Sophronia, as the younger generation loved to call her, spent all of her life except about two years in Byfield. She was a noble woman, greatly beloved by all who knew her. Her life brought sunshine and cheer into the hearts and homes of all the people. She sought and found the Saviour, in early life, and lived her religion. In 1870 she united with the Methodist Episcopal Church, of Byfield, during the pastorate of Rev. Garrett Beekman, and ever after continued a most loved and honored member.

Her husband died in 1873. Since then, she lived with her son Joseph, until about two years ago, when she went to live with her daughter, Mrs. Charles Staples, at Danvers, Mass., but she spent most of her summers in the old home in Byfield, where she had lived in the same house for nearly seventy years.

The funeral services were held in the church where she had attended from childhood. The pastor spoke briefly but with much feeling from the text, Deut. 32: 31: "For their rock is not as our Rock, even our enemies themselves being judges." "Blessed are the dead who die in the Lord . . . for they rest from their labors and their works do follow them."

M. G. PRESCOTT.

Ross.—Timothy Burnham Ross was born in Ipswich, Mass., March 18, 1816 and died very near the spot where he was born, Nov. 25, 1905.

His long life, imposing form, integrity, and usefulness made him a prominent and most respected personality in this historic and picturesque town. In his early life he knew what poverty was, and bravely did the good son come to the assistance of his mother in her struggle to provide for the family. He learned the trade of the shoemaker in the days when boys were "bound out." Having mastered his art, one day when about seventeen years old, while working with a companion on a case of shoes from Lynn, he cried out: "I am going to get an education." "So am I," said his comrade. They threw down their tools, sent back the unfinished work with their accounts, received what little money was coming to them, and started for Kent's Hill Seminary on foot. The two boys found kindly assistance from the farmers and others on the road. At the Seminary Timothy paid his way by mending shoes and using the wood fire for light when he could not afford a lamp. After this, he attended school in New Jersey, and spent a year (1843 '44) at Wesleyan University. Thirty years of his life were devoted to teaching school in Bliddeford, Kennebunk, Topsheld and Ipswich. While teaching in Topsheld, he showed his energy and saved his money by walking to and from his home at Ipswich every day. When he ceased teaching he took the position of accountant and assistant to the superintendent

of the county-house in his native town, and continued in it fifteen years.

He was converted and joined the church here under the ministry of Rev. Joel Knight in 1839, and while teaching in Kennebunk he filled the office of class-leader. He loved the church and his ministers, and feasted on the preaching of the Gospel. Robust to the last, only one Sabbath intervened between the last day of his attendance at church here and his departure for the church above. He delighted in Asbury Grove and the camp-meeting, and spent every summer there after he became master of his own time. In his last hours his soul was refreshed by the promises of God and the prayers offered at his bedside. God was with him. Said he, "I expect to come out of this grave. Christ is risen. This corruptible must put on incorruption, and this mortal must put on immortality."

He soon lost his wife, Lucinda Russell, whom he married in 1847, and in 1850 he married her sister Sarah, whose children, Francis Asbury and Lizzie S., reside in Ipswich. Losing her, also, he married Miss Olive Stevens of Kennebunk, who survives him, and was a ministering angel to him in his last days. Her children are Mrs. Geo. A. Purdy, of Manchester, Mass., and Miss Annie W., of Gardner.

Death is busy decimating the membership of this good old church. The pastor, having been stationed here before, looks at many faces in the pews which are not seen. Mr. Ross was one of five buried by the pastor since Conference, whose united ages amounted to 425 years.

F. W.

Hunter.—Mrs. Jennie C. Hunter, of Searsport, Me., died in Boston, Jan. 2. She was the daughter of Capt. Lebbeus and Jane Porter Curtis, and was born in Searsport, May 1, 1832.

In 1871 she was married to Roscoe Rodney Carver, captain of the bark "Talavera," and as a bride of nineteen she accompanied her husband on his voyages for two years. While returning from Liverpool with her infant daughter, Laura May, her husband was lost at sea. For several years thereafter she made her home in Searsport. Her second marriage was to Merrill Lithcoe Hunter, of Clinton, Me. For two years she made her home in Clinton. She then with her husband moved to Merrill, Wis., where she remained until her husband's death, nine years later. For the past few years she has conducted a millinery business in Searsport.

Mrs. Hunter met with rare fortitude and unyielding spirit the demands of a life into which an inscrutable Providence had brought many great afflictions. She gave to her home and social life, and to all public ministrations, an atmosphere of good cheer and hopefulness, and every interest with which she was associated felt the influence of her courage and hope. She was a regular attendant of the services of the Methodist Episcopal Church, and was deeply interested in all that pertained to its welfare. She was a very active member of the Ladies' Aid Society, and its treasurer. She was a member of the choir, and sang in the Christmas

The system of nerves is really the most important part of the human structure. They are like the electric wires which convey electricity from the power house to the machines. While the machines may be marvels of ingenuity, they are utterly useless without this power to keep them in motion. So it is with the various organs of the body. Each has a certain duty to perform, and the degree of perfection obtained is governed by the supply of nerve force conveyed to it by the nerves. A lack of nerve force is felt in that tired, worn out feeling, inability to sleep, headache, neuralgia, rheumatism, backache, weak heart action, indigestion, stomach trouble, or inactive kidneys and liver. Dr. Miles Restorative Nervine is a nerve food, a nerve builder that seldom fails to restore life and vigor to the tired, worn out nerves, and thus gives to every organ of the body the power needed. It is so sure to do this that druggists everywhere guarantee to return the price of the first bottle if it fails to benefit.

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services. She will be missed because a large place is vacant. The sympathy of the whole community is extended to the family.

She leaves to bear the burden of their loss one daughter — Laura May Carver Perry, of New York; one sister — Laura Curtis, of Washington, D. C.; and four brothers — Capt. Frank A. Curtis, of Searsport, Dr. Lebbeus Curtis, of Hepzibah, Ga., Capt. Eben Curtis, of San Francisco, Cal., and Joseph P. Curtis, of Everett, Mass.

The funeral was held from the family home in Searsport, Thursday, Jan. 4. Rev. H. W. Norton, of Dover, assisted by Rev. C. W. Wallace, conducted the services.

C. W. WALLACE.

Pratt. — Mrs. Betsey Pratt was born in Clinton, Me., April 25, 1818, and died at her home in her native town, Dec. 4, 1905.

These dates represent the outline of a life full of patience, devotion, faith and self-sacrifice. At the early age of thirteen years she earnestly sought and found the Saviour, united with the Methodist Episcopal Church and for seventy-four years walked in the path which shineth brighter even unto the perfect day. Her conversion was clear, her religious experience deep and her faith strong. Possessed of a keen intellect, she ever exerted a noble influence; being gifted in prayer and exhortation, her life was a fountain of inspiration and spiritual power. Her love for the church of her choice never failed, and she continually rejoiced over its prosperity and advancement. She thoroughly believed in the doctrines of the church, and having entered into the rich experience of perfect love, she lived and died in the fullness of divine grace.

For many years she took great interest and delight in reading ZION'S HERALD and other literature of the church, but above all the Bible was the book she loved and treasured in her heart. She retained her mental powers in a remarkable degree. During the latter years of her life, on account of physical infirmities, she was deprived of the privileges of the sanctuary, but patiently endured as seeing Him who is invisible, and with Christian resignation awaited the end, when suddenly her pure and triumphant spirit winged its flight to God.

In the year 1840 she was married to Otis Pratt, of Benton, Me., and their union was blessed with a large family of children, five of whom survive her — Mrs. Ellen B. Hunter and Miss Annie M. Pratt, both of Clinton; Emma O., wife of Edwin C. Holbrook, of Brooks, Me.; Flora M., wife of Rev. H. W. Norton, of Dover, Me.; and Minerva S., wife of Rev. W. Canham, of Hallowell, Me.

The funeral services were conducted by her pastor, Rev. J. W. Price, who spoke tenderly and impressively. She rests from her labors and her works do follow her. Her children and grandchildren are rich in the heritage of her sterling qualities and constant benedictions, and to them all her memory is most precious.

Hall. — On Jan. 11, 1906, Mrs. Eveline Hall, wife of Rev. F. H. Hall, of the Maine Conference, passed from the parsonage home in Strong, Me., to the heavenly home.

Mrs. Hall was born in Chelsea, Mass., Aug. 29, 1872. She was early dedicated to God in baptism by her parents in the Monument St. Methodist Episcopal Church, Charlestown, Mass. Later they removed to Stoneham, Mass., and there, under the ministry of Rev. Henry Lummis, she was converted, and joined the church in full membership in 1884. She graduated from the Stoneham high school in 1891, and after special study, became a teacher in the public schools, first at Becket, Mass., then at Acushnet, and finally in her home town of Stoneham.

She was married to Rev. Frank H. Hall in September, 1898, and cheerfully took up and faithfully and effectively performed the duties of an itinerant's wife. She enjoyed a very rich and deep Christian experience. Her natural abilities had been trained in Christian service of all kinds, so that she worked with marked success for the children, and with the young people and older members of her husbands

parish. Her reward here on earth was the confidence and love of all who knew her.

Mrs. Hall was strong in the simplicity and sincerity of her life. She was brave, and ready to go anywhere and do any work for Christ and His church. Toward the erring she was ever charitable and helpful. She has gone to heaven but her life is with us, an example of Christian purity and self-sacrifice. Such a life seems out of this world all too soon. We must wait until the shadows have gone and the eternal light has come before we can understand why. She leaves a young child and a devoted husband, besides father, mother, brother and sister.

Funeral services were held in the Methodist Episcopal Church, Stoneham, Mass., on Sunday afternoon, Jan. 14.

J. W. WARD.

— True piety is the harmony of the soul with God. His will becomes the will of His loving and obedient child; and such a Christian finds his happiness in the chime of his own desires with what God bids him to do. This is the fountain of genuine music of the heart. God's hand is on every string and chord of this wonderful instrument which a loyal believer carries in his or her breast; it is a harp of a thousand strings, and yet they all respond to the same divine touch. — Theodore L. Cuyler, D. D.

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Editorial

Continued from page 188

hearty responses to prayer when specially vibrant with spiritual fervor — these are the things that mark this presence at nearly ninety-four. On the eleventh of the present month her age will be so given — the Lord willing. With a keenly clear mind, a most bright and smiling eye, and a soul enriched by faith and the Holy Spirit, the body patiently abides. Here demonstrates immortality embracing earth. She preaches Jesus, beloved by all."

—The New York *Evening Post* remarks: "Miss Tarbell declares she will write no more about John D. Rockefeller, and Lawson's 'Frenzied Finance' is finished. Who will next invade the unusual calm of our country?"

—Dr. W. F. Warren writes: "Should the question be asked, 'What scene in Boston last Sunday most interested the holy angels?' I should be strongly inclined to suggest that it may have been one witnessed in a sunny hall on the third floor of a building numbered 287 Hanover Street. Nineteen men of Italian blood and speech stood before the altar rail, and, having professed their faith and declared their purposes according to the prescribed form, publicly united with the Methodist Episcopal Church as probationary members. Such a harvesting as this, in any church, in any land, might well give joy to the angels in heaven. How many of our pastors of English speech have lately seen at their own altar a sight as inspiring? In which of our mission fields in Italy has the reward of the laborer been so abundant? Blessed indeed were the moments we later spent in Christian communion at the table of our common Lord, anticipating the day when

earth's barriers of speech shall be forever done away. Pray for Brother Musso and for his noble wife, and for their beautiful Sunday school and their vested choir of children, which must have been trained by the angels, or by some candidate for angelhood."

Unparalleled Results

REV. DR. C. L. GOODELL, at Calvary Church, New York city, has again demonstrated that the Gospel of Jesus Christ preached with faith is as signally as ever the power of God unto salvation.

As the fruit of the first week's services 51 were received into the church, and on Feb. 4, 350 were received, making in all 400 as the result of the month's meetings. Last year, as the result of the month, 364 were received. The newspapers said that this was unparalleled in the religious history of the country, and results this year are even more gracious. Out of the 400, 100 came by letter, from fifteen different denominations, twenty-four on profession of faith and from probation. The remaining 276 came on probation. About one hundred of the probationers were young people from the Sunday school, the others were adults. In many cases whole families were received. One of the remarkable features of the meetings was the large attendance of young men and the number that decided for Christ. There were several notable conversions of men of skeptical minds and wayward lives.

In the last twenty-one months 625 have been received on probation; 657 from probation and by letter. There has been a net gain in the members of the church (over deaths and removals) of over one thousand. Calvary has now a membership of 2,400. Bishop Andrews, Drs. F. Mason North, Philip Germond and other ministers assisted at the services Sunday morning.

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